

Practical Discourses

O N

Several Important and Useful,

SUBJECTS.

By the Late Reverend

Mr. *John Ashwood*,

Minister of the Gospel at *Peckham*.

L O N D O N,

Printed and Sold by *J. Phillips*, at the
Black-Bull in *Cornhill*; and *N. Cliffe*,
at the *Golden-Candle-stick*, in *Cheap-*
side, near *Mercers-Chappel*. 1710.

What is here offer'd to View, was by himself prepar'd and sent to the Press; but he liv'd to see only the first Sheet of it printed, when it pleased God, to deprive his Church of this Faithful, and Eminent Servant of Christ.

The Matters treated of are the most Important and Sublime, and yet brought down to a Level with ordinary Capacities, being dispos'd in a clear Method, and express'd in an Ease, but Manly Style. You will meet with nothing, but what is suited to the Gravity of the Subject, and to the Character of a well Studied, and Skilful Divine.

I am so well appriz'd of the Necessity, of Peoples being well instructed in the weighty Matters here discours'd, that I should rejoice to be capable of recommending this small Treatise to more Hands, than it is like to come into

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however I wish it to all my Friends, and those especially under my Care, as being what will, I hope, be of great Use to inform their Judgments, in some of the Chief Points of the Christian Religion, and to direct them in the Practice of those Things, that are necessary to Eternal Life.

I shall only advise, and make it a Request to all, into whose Hands this may fall, that they observe those Rules, which are necessary to make the Reading of any good Book profitable; viz. that having first implor'd the Divine Assistance, they engage with a serious Mind, attend closely to the Importance of what is deliver'd, observe the Evidence of Truth, inculcate it upon their own Hearts by serious Meditation, and resolve to practice what is recommended.

That

iv The Preface

That God would lead us into all Truth, and bless this small, but valuable Present, to the great Advantage of all that read it, is the Sincere Prayer of an Unworthy Servant of Christ.

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T W O

DISCOURSES

FROM THE

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COLOS. I. Ver. 18. Beginning.

And he is the Head of the Body, the Church.

AMong the many Noble, and significant Titles given to Jesus Christ, whereby his Lordship over, his Relation to, and Union with his People, are plainly notify'd and asserted, this is not the least remarkable ; to wit, that he is the Head of his Body, the Church : The Apostle Paul having in several Verses, preceding my Text, describ'd the Glorious Dignity of Christ, with respect to God the Father, of whom he is the Natural,

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2 CHRIST, *The Church's Head.*

ral, Substantial and Perfect Image or Character; and also in reference to the Creatures in general, of which he is the First-born, the Creator, Preserver and Governor; proceeds in the Verse in which my Text is, and in that following, to give us a Description of his Preheminence, with respect to his Church, or the new Creation; whereof he is, in a peculiar Manner, the Head, the Beginning and the First-born; and for this End and Purpose hath an infinite Fulness and All-sufficiency dwelling in him.

The Relation and Union between Christ and his Church, is shadowed forth in Scripture by many Resemblances, he is their King, and they are his Subjects; He is their Husband, and they are his Spouse; He is the Foundation, and they are the Building; He is the Root, and they are the Branches; And in my Text you find, that He is the Head, and they are his Body; *And He is the Head of the Body, the Church;* (i. e.) Of his Body, which is the Church.

There is a threefold Head mentioned in Scripture; a *Political*, a *Conjugal* and a *Natural* Head; Christ is by

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by each of them Represented unto us.

1. He is a *Political Head* : As a King is of his Subjects. In this Sence he is said to be Head over all, *Eph. 1. 22. All things whatsoever are put under his Feet : He is Head of all Principalities and Powers.* Col. 2. 10. He is an Head of Eminency, Government, and Power, over all the Angels. He is also an Head of Authority over every Man, being the Law-giver and Judge of the whole World; *1 Cor. 11. 3. Every Tongue shall confess to Him, and every Knee shall bow before Him*; but He is in an especial Manner the Head, or King of Zion. The Wicked and Rebellious, he will rule with a Rod of Iron, but his Loyal and Obedient Subjects, with a Scepter of Grace and Mercy.

2. *Christ is a Conjugal Head* : The Head of the Church, even as the Husband is the Head of his Wife. *Eph. 5. 23.* This Kind of Headship doth import a more intimate Union between Christ and his Church, than there is between a King and his People; even as a Prince stands in a much nearer Relation to his Queen, than to all his
B 2 Subjects.

4 CHRIST, *The Church's Head.*

Subjects. Christ is a *Political Head*, or a King over all his Creatures, but he is a *Conjugal Head* only to his Church; the Earthly Husband and his Spouse are one Flesh, but Christ and Believers are one Spirit.

3. The *Union* between Christ and his Church, is shadow'd out by the Union, there is between a *Natural Head*, and a *Natural Body*. Hence in my Text he is call'd, *The Head of the Body, the Church*. He is their Mystical Head, and they are his Mystical Members. Christ hath a Twofold Body: (1.) His Natural Body; which he took of the Virgin *Mary*, when he was made Flesh, and dwelt among us. (2.) He hath a Mystical Body, and this is his Universal Church, consisting of all True Saints that are in Heaven, and that either are, were, or shall be on Earth; throughout all the Ages of the World, 'Tis this Mystical Body of Christ, which is to be understood in my Text, and which the Apostle design'd in *Eph. 1. 22, 23*. Where he saith, That God the Father, gave Christ to be Head over all Things to the Church, which is his Body. Take hence this Doctrinal Observation.

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CHRIST, *The Church's Head.* 5

Doct. *That Christ is a Mystical Head to his Church, which is his Mystical Body.*

All I shall speak to you from this Proposition, will fall under these three General Heads; wherein I shall shew you.

I. *What is imply'd by Christ's Headship, with respect to his Church, consider'd as his Mystical Body.*

II. *What are the Properties of this Mystical Head.*

III. *I shall draw some practical Inferences.*

I shall begin with the former,

I. *What is imply'd by Christ's Headship with respect to his Church, consider'd as his Mystical Body.*

i. I answer, That Christ's Headship implies *Wisdom and Counsel*: The Head is the proper Seat of Wisdom and Understanding; now in Christ are hid all the Treasures of Wisdom and Knowledge; Col. 2. 3. He is the only wise God, He hath an infinite Depth of Riches of Wisdom and Knowledge. Rom. 11. 33. He is the Spring of all that Light and Knowledge, which is necessary to make

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his People wise to Salvation. The Natural Members share in the Benefits that flow from the Understanding, and Prudence of their Head, Christ's Mystical Members are happy, in their being united to such a Head, who is not only Wise himself, but is of God made Wisdom unto them, and will abound towards them; that is, make them to *abound in all Wisdom and Prudence*, Eph. 1. 8.

2. Christ's *Headship* implies *Sovereignty and Government*: A Political Head, or King governs externally by **Laws, Proclamations and Commands** but a Natural Head, to which Christ is in my Text compar'd, rules internally and naturally by powerful and effectual Influences: Christ doth not only rule over his People as a King by his written Word or Law; but he also rules in them as an Head. By spiritual Influences he enlightens their Minds, subdues their Wills, changes their Hearts, and brings them into an entire Subjection to himself. Hence you read *Psalms 110. 3. Thy People shall be a willing People, in the Day of thy Power.*

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3. Christ's *Headship* does import *Direction* and *Conduct* : Conduct is the Office of an Head, without which the Operation and Motion of the Members would be very irregular. Christ is not only a Commanding, but a Leading Head to his People. He is their Guide as well as their King, *Psalms 48. 14. This God is our God for ever and ever ; He will be our Guide even unto Death.* Saints in this World are obnoxious to many Changes in their Condition, which will require a Change of Counsels, Purposes and Actions, suitable to the State of Affairs that lies before them; and therefore they need an Head to direct and guide them. Saints here below know but in part, their Light is mingled with Darkness; They sometimes know not what to think, or what to do ; so great is the Inconsistency and Uncertainty, that their Minds labour under : But however this affords them sufficient Ground of Support and Comfort, Christ is their Head, and consequently will be their Counsellor and their Guide.

4. Christ's *Headship* does import *Inspection* and *Care*. 'Tis the Office of a Natural Head to look to, and provide

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vide for its Members: In this Sense also is Christ an Head to his People. They are always the Objects of his peculiar Providence and Care, *His Eyes are continually on them, and his Ears are always open to their Cry.* Psalm 34. 16. His Heart runs forth continually towards them, and his Hand is ready to save them; he hath promised them, that *All Things shall work together for their Good*; That *He will never leave them, nor forsake them*; That *He will defend them from evil, and never suffer them to want any good*, that is really necessary for them. Blessed be God, that we have such an Head to take Care of us, who will secure us in Danger, strengthen us in Difficulties, direct us in Darkenesses, and supply us in our Indigence.

5. Christ is a Head to his Church in point of *Influence*. He is such an Head as *fills all in all*; Eph. 1. 24. There is an *All* here to be filled; to wit, all Saints, all the true Members of Christ's Mystical Body, be they never so mean and unworthy. There is likewise an *All*, with which they are to be filled; and that is, all Kinds and Degrees of Grace; there shall be nothing wanting hereafter, that is necessary

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cessary to make them compleatly holy and happy. Now there is a fivefold Influence deriv'd from Christ as a Mystical Head to Believers, which are his Mystical Body.

(1.) There is, as I may term it, a *Sensific Influence*: The Natural Head is the Fountain of the Animal Spirits, whence they are deriv'd by Participation to Natural Members. All the Senses dwell eminently in the Head, the Body feels nothing longer, than there is a Conveyance of the Animal Spirits; to wit, from the Head: So here all Spiritual senses reside Eminently in Christ, the Church's Head; and from him, they are, in a becoming Proportion, deriv'd to them: He opens the Eyes, to behold the *Wonders of his Laws*; Psal. 119. 18. Without which, Spiritual Things are an intelligible Mystery to them: He opens their Ears likewise, to the Instructive Discipline of his Word and Rod, without which, they would have no Teaching, no Reforming Influence upon them. *Job* 36. 10. 'Tis thro' Christ as their Head, that they come to savour of the Things of God, to Taste the *Sweets of Redemption, Love and Grace*;

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and to feel the Impressions of the Holy Gospel; otherwise spiritual and holy Things would no more affect them, than if they were meer Nullity.

(2.) There is a *Vital Influence*, which flows from Christ to his People, as he is their Head. Christ our Head is our Fountain of Life, our Heart as well as our Head, and out of him are the Issues of Life. We are dead whilst in the Old *Adam*, in Sins and Trespases; but no sooner are we united to Christ as our Head, but he is our Resurrection, and our Life. *I Live* (saith the Apostle *Paul*) yet not *I*, but *Christ liveth in me*; Col. 2. 20. Christ was the Principle of his spiritual Life; *Your Life* (saith the Apostle *Paul* to the *Colossians*) *is hid with Christ in God*. Col. 3. 3. 'Tis hid in Christ, as the Effect is in its Cause, and as the Life of the Branches is in the Root.

(3.) Christ does communicate to Believers as he is their Head, *Corroborating and Strengthening Influences*. The Strength of the Natural Body, depends upon the Animal Spirits convey'd to it from the Head. The Strength of Christ's Mystical Body, can't be sustain'd and continu'd, without constant Supplies

Supplies of Power from Christ. *In the Lord* (saith the Church) *have I Righteousness and Strength.* Psalm 45. 25. *My Flesh and my Heart faileth me, but God is the strength of my Heart, and my Portion for ever.* To them that have no Might, he increaseth Strength; and when the poor, tempted, afflicted Believer, is ready to sink thro' Impotence and Discouragements; Christ assures him, his Grace shall be sufficient for him, and his Strength shall be perfected in his Weakness.

(4.) Christ as an Head, communicates to his People *Operative and Moving Influences*: Not a Hand, a Finger, or a Toe, nor any other Member in the Natural Body, can move longer, than the Head communicates sufficient Spirits to them, for such a purpose. Christ assures his Mystical Members, that *without him they can do nothing.* John 15. 5. *We are not sufficient of our selves to think a good Thought, but all our Sufficiency is of God*; saith the Apostle, *I can do all Things thro' Christ that strengtheneth me*; otherwise I can do nothing. *Draw me* (saith the Spouse) *and we will run after thee.* We can't move spiritually, 'till we are moved; nor

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nor act graciously, 'till we are actuated by Christ; as our Mystical Head.

(5.) Christ as an Head, conveys to his Members *Nourishment* and *Growth*: There is in all the Members a Congruity, and close Conjunction to the Head, and to one another in him; by Vertue of which, they receive that from Christ, which shall make them to grow in Grace, 'till they arrive to a full and perfect Stature. *Colof. 2. 19. Not holding the Head, from which all the Body by Joints and Bands, having Nourishment ministred and knit together, encreaseth with the Increase of God.* 'Tis by Influences, convey'd from Christ as an Head; that Saints make any Progress in Religion. Hence tis, their Love to Christ is more enflam'd, their Faith in him more confirm'd, their Knowledge more advanc'd, and every other Grace moves forward to Perfection. So much for the first General Head, *What is imply'd by Christ's Headship, with respect to his Church, consider'd as his Mystical Body.*

II. The second General Head is, *What are the Properties of this Mystical Head?*

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1. He is a *Solitary Head*: There is no other to share with him, in the Honour and Authority of this Office. 'Tis proper to the Head of a Natural Body to be but one, a Body that hath many Heads is not natural, but monstrous: God has given Christ, *To be the Head over all Things to the Church*; and none but him. *Ephes. 1. 22, 23.* He only is capable of such an important Relation. There is no meer Creature, that hath a Fulness sufficient for the Ruling in all Believers, by spiritual and effectual Influences: None but Christ, can be a Spring of Wisdom, Conduct and Supply to needy Saints: None but Christ, can be a Fountain of Sensific, Vital, Strengthening, Operative and Nourishing Influences to the Church; and consequently none besides him, can be their Head. 'Tis true, Magistrates are Heads in the Church, with reference to External Things; but to set up any other as an Head of it, besides Christ the Lord; is to derogate from the Honour of Christ, and to rob him, of one of the Choicest Jewels of his Crown. Great, therefore, is the Presumption and Arrogance of the *Pope*, who claims
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it as his Prerogative to be the Church's Head; whereby he invades the Throne of Christ, and deserves the Name of Antichrist. He pretends, to derive his Supremacy from the Apostle *Peter*; but can't prove, that ever *Peter* was invested with such an Authority, or that he is *Peter's* lawful Successor. If *Peter* had any such Power, certainly he receiv'd it by a Divine Institution, and ought to exercise it according to that Institution; but it can't be prov'd by Scripture, that ever Christ did derogate his Headship-Power to *Peter*; nor yet that he did ever claim or exercise it. I'm sure the Apostle *Paul*, in the Verse in which my Text is, asserts, that he who is the Head of the Church, is also the *Beginning*, and the *First-born from the Dead*. If the *Pope*, therefore, can prove his Title to the latter Denomination, we will give him leave to claim the former, and not otherwise.

2. Christ is an *Head Representative*. The Head is frequently put for the whole Body; many Heads often signify to many Persons, all the Members are included in their Head; Christ the Head of the Church, is put to signify

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nifie the whole of that Mystical Body, of which he is the Head. 1 Cor. 12. 12. So also is Christ, that is, so also is that Mystical Body, of which Christ is the Head; as in the Body natural the Members are many, but the Body is but one; so is it in Christ's Mystical Body. The Churches-members are many, and their Gifts are various, yet the Body but one. There are two Men mentioned in Scripture as common Persons, and these are the first *Adam*, and the second *Adam*, that is, Jesus Christ. 1 Cor. 15. 45. *The first Man Adam was made a living Soul, the last Adam was made a quickning Spirit.* The first *Adam* represented all his Natural Seed, and the second all his spiritual Seed; *By the Disobedience of that one Man Adam, many were made Sinners; and by the Obedience of that one Person Christ, God-man; many are made Righteous.* *By the Offence of one (that is, of the first Adam) Judgment came upon all Men to Condemnation, even so by the Righteousness of one, (that is, of the second Adam, the Free-gift came upon all Men to Justification of Life:* Rom. 5. 18, 19. All the Elect are chosen in Christ, as their Head and Representative, standing and undertaking

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dertaking for them. Eph. 1. 4. *According as he hath chosen us in him before the Foundation of the World.* All the Actions and Sufferings of Christ upon Earth, were the Actions and Sufferings of a Head-Representative, he had no Sin of his own, but *He was made sin for us, who knew no sin, that we might be made the Righteousness of God in him.* 2 Cor. 5. 21. *He was wounded for our Transgressions, he was bruised for our Iniquities, the Chastisements of our Peace was upon him, and with his Stripes we are healed.* Isa. 53. 5.

3. Christ is an Head Super-excellent, He hath the same Nature with Believers, *He was made Flesh, and dwelt among us;* John 1. 14. and again Heb. 2. 14. *Forasmuch as the Children are partakers of Flesh and Blood, he likewise himself took part of the same.* But yet, he far exceeds not only the Saints his Mystical Members, but the Glorious Angels, and all the Works of Creation in several things.

(1.) He is superlatively excellent in point of Order. He is the Beginning and the First-born (saith the Apostle) as Adam was the Beginning of the old Creation; to wit, as to Men, so
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is Christ of the New; he stands in nearer Conjunction with the Deity, than all the Creatures whatsoever. The human nature of Christ is Hypostatically united to his Divine Nature, which is an Honour and Privilege, no meer Creature can pretend to. Christ was first in Order intended, he was not ordain'd for us ultimately, but we for him. God made all things for himself, *All Things are of Him, and to Him, and thro' Him.* Christ is an Head of Eminency, *Head over all things to his Church.*

(2.) Christ is supremely excellent in Point of *Perfection*. He is worth all the Body, he is the Chiefest of Ten Thousand. All the Angels in Heaven, all the Saints both above and below, are nothing compar'd with him. All the senses are eminently in the Head, as in their proper Seat or Fountain; The Body has no sense at all, but what is deriv'd to it from the Head. *It hath pleased the Father that in Christ should all Fulness dwell.* In him as the Church's Head, Saints at the best, have but a limited Fulness; but Christ has an All-fulness and infinite sufficiency dwelling in him:
Saints

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Saints have but *Plenitudo Vasis*, the Fulness of a Vessel, but Christ has *Plenitudo Fontis*, the Fulness of a Fountain. Christ has extensively all kinds of Grace and intensively all Degrees of Grace in him.

(3.) Christ is a Super-excellent Head in point of *Efficacy* and *Operation*. His Influence reaches us, but we can communicate nothing to him; *Our Goodness* (saith David) *extendeth not unto thee* Psalm 16. 2. We do not bear the Root, but the Root beareth us, his Fulness filleth all in all. All the Saints, those that were before his Incarnation, as well as they that have been since; the poorest and meanest, as well as the richest and the most Exalted. He fills the shallowest Capacity, as well as the profoundest Head; the whole Body hath an Energy from Christ. 'Tis by his Power that they are kept, 'tis by his Grace that they act, by his Drawing that they run, by his Influences that they grow, by his Strength that they bear, by his Spirit quick'ning and exciting them, that they persevere in Holiness; and go from Grace to Grace, till they arrive to a perfection of Grace in Glory.

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(4.) *Christ is an All-sufficient Head:* He is said to be *full of Grace and Truth.* There is a twofold Fulness of Grace in Christ. 1. *Ex parte ipsius Gratia*, in respect of Grace it self, he hath all Kinds and Degrees of Grace, in its highest Excellency and Perfection. (2.) *Ex parte habentis Gratiam.* In respect of himself, who hath it: He hath not the least Deficiency in him, God has given him the Spirit without Measure: He hath not only a sufficiency for himself, but for all his Members; he hath a super-abundant Plenitude, enough to over-flow a whole World of Men, were they by Faith united to him. Grace is, in Christ, as Light is in the Sun, and as Water is in the Ocean; the Sun can enlighten many Worlds, and the Sea can fill every Vessel; there is no Saint, but Christ can enrich, and make him happy: There is no Malady, but he hath a Remedy for it; no Condition, but he hath a Suitableness to it, and a Sufficiency for it. He is a Fountain, that can never be drain'd; and a Treasure, that can never be spent.

. But you'll object perhaps; *Is not the Church said to be 'Christ's Fullness? How then*

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then can Christ be a sufficient Fulness for the Church?

I answer; Christ hath a personal Fulness: And so the Fulness of the God-head, is said to dwell in him bodily *i. e.* personally. Col. 2. 9. In this sense he is infinitely, and perfectly full, in and of himself; and can receive no Addition to him, from any thing without himself. Christ is a dispensatory Fulness to his Church; he filleth all in all. *Of his Fulness they all receive, and Grace for Grace.* But the Church is a Declarative Fulness unto Christ, that is, she manifests and declares his Fulness, she serves as an empty Vessel for him to fill. *My Strength* (said Christ) *is made perfect in Weakness.* 2 Cor. 12. 9. That is, 'tis declar'd to be perfect, in the Weakness and Imperfections of the Saints: They give him an Occasion, to shew the Power and Vertue of his Grace. The Saints are Christ's outward Fulness, supplying him with Members; and he is their inward Fulness, supplying them with Grace. The Church is Christ's Relative Fulness, as he is a Mystical Head; but he is their real Fulness, without which, they are, and can do nothing;

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fulness for the Church is Christ's Integral Fulness, without which, he would be as personal a Head without a Body; but Christ is of the Church's Spiritual Fulness, a bodily without which, there is no spiritual is fence life and Motion in them.

full, in (5.) *Christ is an infinitely Beautiful and glorious Head.* He is *Fairer than the* g with *Children of Men.* Psal. 45. 2. He is satisfactory the *Light of the Gentiles*, and the leth all *Glory of Israel*; He is the *Sun of receive, Righteousness*, that *ariseth with Healing* urch is *in its Wings.* The Spouse has declar'd, ft, that that her Beloved was *white and ruddy*; is Ful- and having survey'd the Beauty of ffel for his Head, of his Face, and of all Christ) the other Parts; at last, concludes, . 12. 9. that *he is altogether Lovely.* Cant. 5. fect, in 16. The Face, which is a part of of the the Head, is the principal Seat of cation, Beauty. What is the Lustre of the tue of Hand, or of the Foot, to that of Christ's the Head? The *Glory of God shines* n with *forth in the Face of Christ.* All the nward *Glory of the Saints*, both here and Grace. hereafter, is deriv'd from Christ; e Ful- tis thro' his Comeliness, that they ; but are comely; and indeed their All without is nothing, to the Majesty and Glory thing; of Christ their Head; who is the the

Brightness

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Brightness of his Father's Glory, and the express Character of his Person.

(6.) *Christ is a Necessary Head:* Not necessary with respect to God, for he is happy in, and of himself. He might have pass'd by fallen Man, as well as fallen Angels, without any Detriment to himself, and have reserv'd them in Chains of Darkness, to the Judgment of the Great Day. Christ's Headship was not with respect to himself, he had no Obligation to it, but what was voluntary and elective; as his giving himself to be the Saviour, so also to be the Head of the Church, was an Act of wonderful Love. He hath no need of us, but we have an absolute Need of him; and are undone for ever without him: The Covenant of Redemption was made by God the Father, first with Christ as the Church's Head; and with them only, in and through him. If Christ had not condescended, to become an Head of Influence to Believers, they could never have been Believers, but must have perish'd in their Sins. Nature could never have carry'd us so high as Grace, especially

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and the naturally corrupted and depraved Nature
 as our's was; and God out of Christ,
 is a consuming Fire to guilty Sin-
 ners. He is in Christ reconciling the
 World to himself, and he treats with
 Man, none in a friendly Manner, but thro'
 Christ the Mediator. 'Twas neces-
 sary, that Christ should become a
 Head to his People, or else a Per-
 severance in Grace could not be main-
 tain'd. Their standing is in Christ,
 and their stedfast abounding in the
 Work of God, is by Grace's Influe-
 nce deriv'd from him their Head.
 The first Seeds of Grace, the Prin-
 ciples, Acts and Improvements of
 Grace, could not be produc'd, or
 continu'd, without a constant Supply
 of Grace from Christ the Head; no
 Salvation from Sin, no Holiness of
 Heart and Life, no Grace, no Glo-
 ry, longer than Christ discharges the
 Office of a Head to us.

I now come to the third and last
 General Head. And that is,

*To draw some instructive and practical
 Inferences from the Doctrine.* As,

First of all, See the sad Condition
 of such, as have no Relation to Christ
 as their Head. They that have not
 Christ

24 CHRIST, *The Church's Head.*

Christ for their Head, have the Devil for their Head; they are in Bondage to Sin and Satan, and consequently are obnoxious to all the Miseries of this Life, and that which is to come; they have none to give them Wisdom, to direct and care for them, to influence and strengthen them, as to spiritual Things. They that are no Members of Christ, have none of his Grace and Spirit, and consequently have no Interest in his Merits and Mediation.

2. Is Christ a Head to his Church, and they his Mystical Body? Then we may infer, that they have a Complication of Interest. He is their's, and they are his. *My Beloved is mine* (saith the Spouse) *and I am his.* Cant. 2. 16. The Head and its Members, Christ and Believers are mutually concern'd; They are rich or poor, and must stand or fall together, because he lives, they shall live also; because he is glorify'd, they can't be condemn'd; they must *be with him where he is, to behold and participate of his Glory.* John 17. 24. The Saint's whole Tenure is *in Capite*, all their Privileges, Gifts and Graces, are deriv'd from,

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CHRIST, *The Church's Head.* 25

from, and hold forth Christ the Head. They have nothing good, but what is convey'd to them in and thro' him, and being so intimately united to him, Who is *Heir of all things*, they likewise be entitul'd unto all things. 1 Cor. 3. 21. *All things are yours.* Saints are interested in all that Christ hath done and suffer'd: For their sakes he obey'd, dy'd, and rose again; they have a Propriety in all that he doth possess; His Crown, his Kingdom, his Grace, his Glory, his Spirit, his Mercy, his Mediation, Merit and Satisfaction are all theirs for their Spiritual, and Eternal, Good.

3. Is Christ a Head and the Church his Body! Then surely, he cannot, but sympathize with them in all their Temptations and Afflictions, in all their Sorrows, and Sufferings: The Natural Head is sensible of the Pain, or Injury sustain'd by the meanest of it's Members; no Part of the Body suffers, but the Head in some respect or other is affected by it. Saints represent the Dishonour of Christ's Name as their own Reproach, and he that touches them, is said to touch the Apple of his Eye. Zech. 2. 8. *We have not an*
C *High*

26. CHRIST, *The Church's Head.*

High Priest, that cannot be touched with our Infirmities, but was in all points tempted like as we, yet without Sin. Heb. 4. 15.

4. Is Christ a Head and true Believers his mystical Members! Then not one of them shall finally perish. As Christ will not have a monstrous, so not a mutilate or defective Body; there shall not be wanting, a Foot or a Toe, the meanest Member of Christ's mystical Body can never be lost. Saints are in Christ's Hand, and no one can pluck them thence. *There is no Condemnation to them that are in Christ Jesus. Rom. 8. 1. Who is he that condemneth? It is Christ that died; yea, rather that is risen again, and that sitteth at the Right Hand of God interceeding for us.*

5. Is Christ the Mystical Head of his Church, and they the Mystical Body! Then certainly he will plead their Cause, and mind them in his Daily Intercessions. The natural Head will not forget to plead for the Safety, Ease and Welfare of the natural Members, I am sure, this mystical Head, I am discoursing of, cannot forget his mystical Members; their Walls are continually before him, and their Persons are set as a Seal upon his Heart.

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CHRIST, *The Church's Head.* 27

He ever lives to make Intercession for them.

Heb. 7. 25. Thus says our Saviour to Peter, Simon, Simon, Satan hath desired to have you, that he may sift you as Wheat ; but I have prayed for thee, that thy Faith fail not. Luke 22. 31, 32. Oh ! happy Believer, who hast an Advocate in the Court of Heaven to plead thy Cause, when thou hast sinn'd. May be thou art cold and streighten'd sometimes, in thy Addresses to God, and knowest not what to pray for as thou oughtest.

'Tis a glorious Privilege, that thou hast a Head in Heaven, that continually speaketh for thee, and perfumes thy polluted and imperfect Duties with the Incense of his prevailing Intercession.

6. The Saints are hereby oblig'd to the discharge of several important Duties.

1. *Union among themselves:* Is Christ the Church's Head, and is this Head but one ! Then should all the Members be one among themselves ; that is, they should be of one Heart, and of one Mind, with one Consent, and one Shoulder, should do the Will, and promote the Glory of him, who is their Head : All the Saints in Hea-

18 CHRIST, *The Church's Head:*

Heaven and Earth are inform'd and influence'd by one Spirit, the same Spirit that is in Christ the Head, without all Measure is communicated to all the mystical Members in a due proportion. Eph. 4. 4. *There is one Body and one Spirit.* Were there not one Spirit in Believers, they could not be one Body, and did not this Spirit come from Christ, he could not be an Head of Influence to this Body. Well, then, Is there but one Head of Influence and Government? Is there but one Body, tho' the Members are innumerable? Is there but one Spirit to inform, quicken and actuate this Body? Oh! how unreasonable, unjustifiable is it, that the Members should be thus miserably divided among themselves! The Members of the Natural Body tho' many, are in perfect Harmony together; they sympathize with each other, and are mutually serviceable to one another. The Hand doth not murmur because it is not an Eye, nor the Foot complain, because it is not an Hand; but alas! the Members of Christ's mystical Body are at variance oftentimes, and strangely contend and clash one against another; the

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CHRIST, *The Church's Head.* 29

ad: have *one Lord, one Faith*, as to the substantial and fundamental Principles of it; they have *one Hope of their Calling*; they have *one God, and Father of all*; they have *one Spirit* to influence them all, they have *one Head and Saviour*, and *are one Body*. Eph. 4. 4. And yet alas! they have different Hearts and Affections. 'Tis sad, to see Brethren of the same Faith, and Members of the same Family at Variance, but 'tis much worse; to behold Members of the same Body tending and tearing one another. Our glorious Head is much concern'd for the Unity of all his Members; His new Commandment that he hath given them, is, *Love one another as I have loved you*; and one of his dying Requests to the Father, when he was taking his Farewel of the World was this, that they might be *perfect in one*. One in God and Christ, and one with one another. *John 17. 21, 23.* There will be some different Apprehensions among them as to Things of less Importance, Eye, no hindrance in this Imperfect State, but these shall cause no Diminishing, much less an Alienation of their Affections. Mr. Burroughes, I remember, recommends this Excellent Motto, to be written

30 CHRIST, *The Church's Head.*

written over a Minister's Study-Door: the M
and I heartily wish, it was engraven Wif
upon all our Hearts: The Motto is this, nent
Opinionum varietas at opinantium unitas myst
non sunt à contrariis, Variety of Opinions ed b
in lesser Matters, may well consist any t
with the Unity and Love of them that all th
hold them: In these things, whereto Body,
we have all attain'd, we are command Pleas
ed to walk by the same Rule, and to Head
mind the same things: And in things Thy W
wherein we differ, we are to exercise ven. M
Charity and Forbearance. us an c

2. *Submission to Christ their Head.* Ither,
Christ the Saint's Head! Then they You, C
should yield him a voluntary and an ers, b
entire Submission. 'Tis not fit, that Will y
the Members should controul or cen Folly a
sure the Determinations of their Head of your
None so fit to govern, and dispose o repine
Believers and their Concernments, a Provide
is their Mystical Head, in whom an Knowle
hid all the Treasures of Wisdom and tac
Knowledge; shall the Hand or the Foototent,
pretend to a greater measure of Know very S
ledge and Prudence than the Head whateve
hath: The Head knows what is pr the M
per and convenient for the Member uch an
better than they do for themselves pon Ea
A Natural Body hath but one Will, a choofer
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-Door: the Members are in Subjection to that
 graven Wisdom and Will, which reside emi-
 is this, nently in the Head, and shall Christ's
 in *unitas* mystical Body be divided and distract-
 opinions ed by different Wills? Can there be
 consist any thing more reasonable than that
 em that all the Members of Christ's mystical
 whereto Body, should submit to the Will and
 nmand- Pleasure of their Wise and Faithful
 , and to Head. Are we not taught to pray,
 a thing *Thy Will be done on Earth, as it in Hea-*
 exercise ven. Mat. 6. 10. Hath not Christ given
 us an excellent Pattern, who said, *Fa-*
ther, not my Will but thine be done.
 en they You, Christians, confute your own Pray-
 and ar ers, by Impatience and Discontent;
 fit, tha Will you prefer your Ignorance and
 l or cen Folly above the Wisdom and Prudence
 ir Head of your Head? We cannot murmur and
 spose o repine under the Allotments of Divine
 nents, Providence, but we reflect upon the
 hom an Knowledge and Goodness of our Head,
 sdom an and tacitely call him ignorant, or im-
 the Foo potent, or unmerciful. I'm sure, that
 of Know every Saint hath abundant Reason
 the He whatever his Condition be, to rejoice
 at is pr in the Inspection and Government of
 Member uch an Head. For the Holiest Men
 hemself upon Earth were they to be their own
 e Will, choosers, and left to the Conduct of
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32 CHRIST, *The Church's Head.*

their own Wills would soon ruin themselves.

3. *Obedience to Christ.* Is Christ the Church's Head! Then they are oblig'd to yield him an universal Obedience. All the Members of the Natural Body readily execute the Pleasure of their Head: All their Serviceableness is due to the Honour and Interest of their Head, which is a Fountain of all their Strength, Sense and Motion. Christians have receiv'd their all, their Knowledge, their Grace, their Life, their Strength, and the like, from the Beneficence of Christ their Head, and consequently should devote themselves and their all to him. 'Tis their Honour and their Happiness, that they have such a Glorious and Exalted Head to govern them, and therefore, instead of Censuring or Disputing his Commands, they should readily receive his Yoke, and delightfully do his Will. The Glorious Angels, those blessed Courtiers of Heaven, think, that they are dignify'd by being employ'd in the Service of the Church's Head. The irrational and inanimate Creatures, the Winds and the Sea obey'd him when upon Earth, and will you, Chri-

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Christians, be excentrick and exorbitant in your Motions? Will you violate his Laws, who are not only oblig'd to Obedience in common with others, by the Ties of Creation and Providence, but also by the peculiar Bonds of his Redemption and Headship? Nothing would satisfie *David*, short of a *Respect to all God's Commandments*. Psalm 119. 6. And it ought to be our constant Endeavour, that we may stand perfect and compleat in all the Will of Christ. Col. 4. 12.

4. *Dependance upon Christ.* Is Christ the Church's Head? Then upon him should they cast all their Dependence. The Dependence of the Natural Body is upon the Prudence, Faithfulness and Communicativeness of the Natural Head. All our fresh Springs are in Christ, our Life, our Grace, our Happiness, are all laid up in him as our Mystical Head. *It pleased the Father, that in him should all Fulness dwell*, Col. 1. 19. How in him? Why, in him, as the Head of the Church, so that all his Members might have an absolute Dependence upon him, and of his Fulness receive Grace for Grace. Particular Churches (which, as I remem-

34 CHRIST, *The Church's Head.*

ber, are call'd by Doctor Goodwin, (Christ's ministerial Body) I say, particular Churches, as they ought in all their Administrations, Discipline and Government, to come to an exact Observation of the Institutions and Appointments of Christ their Head; for in all their difficult, dubious, dangerous and necessitous Circumstances, they should make their Application to him for Direction, Protection and Supply. Do they want Pastoral Officers, at any Time, for their spiritual Edification their Eyes must be to Christ, the great Pastor and Bishop of their Souls, whose Prerogative it is, to give unto his Church Pastors after his own Heart? Are they fallen under spiritual Declinings, and lost their first Love, and left their primitive Labours, they should look to him who is the Resurrection and the Life, and say with the Church of old, *Lord, wilt thou not revive us again?* Hath the Gospel a barren Womb, and dry Breasts among them? Is their much Preaching and but little Effect, Churches should fly to Christ their Head, on whom the Success of Ordinances doth depend, and plead with him his gracious Pro-

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Goodwin, wife, who hath said *I will abundantly bless your Provision, and satisfie your poor with Bread.* Psalm 132. 15. Art thou Christian, black, thy Head is beautiful? Art thou poor? he is rich: Art thou weak? he is strong. Art thou empty? he is full. There is a Suitableness and Sufficiency in him, for every Condition thou may'st be in. Cast, therefore, all thy Care upon him, and from him derive the good thou wantest. Do not think to grow upon thy own Root, and to Act in thy own Strength, but labour to be able to say with the Apostle Paul, *The Life which I now live in the Flesh, is by the Faith of the Son of God; by Strength and Grace deriv'd from him.* my mystical Head, *Who loved me, and gave himself for me.* Gal. 2. 20.

5. *Conformity and Likeness to Christ:* Is Christ the Churches Head? then they should press after the greatest Conformity and Likeness to him: Christ has participated of their Flesh and Blood, and is like to all his Members, as to his Human Nature; and they must all partake with him of his abundant Grace, and so be conform'd to him therein, as to his Spiritual Nature. *He that sanctifieth, and they that*

36 CHRIST, *The Church's Head.*

that are sanctified, are all of one. How of one? not of one God, for so are all the Angels: Not of one Adam, for so are the Wicked; but of one Nature and Disposition. There is no sanctified Flesh in all the World, but what is in him, and them; the Angels are holy Creatures, but they are not Flesh; Carnal Men are Flesh, but then they are not holy; but Christ and Believers have a Human Nature sanctified by one and the same Spirit. Saints are predestinated by God, *to be conformed to the Image of his Son.* Rom. 8. 29: Christ is the great Exemplar and Pattern of Holiness to all his Members. Every Branch in him must answer to the Root. Christians, you must resemble your Head more in the Spirituality of your Nature, *Being chang'd into the same Image from Glory to Glory by the Spirit of the Lord.* Learn of me (said Christ) *for I am meek and lowly.* Was he Merciful? You must not be cruel. Was he bountiful? you must not be covetous. Was he humble? you must not be proud. Was he heavenly? you must not be earthly. Was he patient? you should not be passionate. Was he diligent in his Obedi-

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ence? You should not be negligent. *Let the same Mind be in you, as was in Christ Jesus*; saith the Apostle. Phil. 2. 5. Was Christ crucify'd in the flesh? You should be crucify'd to the Flesh. Rom. 6. 6. *Our old Man is crucify'd with him.* Did Christ arise from the dead? You must arise from the Death of Sin to a Life of Holiness. Rom. 6. 4. *Like as Christ is raised from the Dead by the Glory of the Father, even so we also should walk in Newness of Life.* You cannot be Members of Christ's Mystical Body, if you bear no Resemblance to this Excellent Head. Here you must resemble him in Grace, and hereafter you shall be like him in Glory. 1 John 3. 2. *We know, that when he shall appear we shall be like him; for we shall see him as he is.* Then your vile Bodies shall be fashioned like unto his glorious Body, and your imperfect Souls shall be compleat in Christ, and fully resemble the Holiness, the Happiness and the Perfections of his glorious Soul.

6. *Expressions of the Highest Gratitude:* Is Christ the Church's Head! Then this obliges them to Expressions of the highest Gratitude. We are all,
I fear,

38 CHRIST, *The Church's Head.*

I fear, much to be blam'd, for taking greater
 so little Notice of the admirable Bene- down
 fits of Christ's Headship. We confi- for su
 der him, may be, as a King, asa Priest, press
 and as a Saviour; but we seldom think gratef
 of him as he is the Head of the Church.
 All the Spiritual Life we have, all our
 Grace, all our Sense, all our Motions,
 flow from Christ as he is our Head.
 Is it not a great Thing, my Beloved, to
 be so intimately united to the Son of
 God, not only to be related to him as
 a Child is to his Father, or as a Wife
 is to her Husband; but also, which is
 much greater, to be united asa Mem-
 ber is to its Head? Oh! how should
 we adore the Love of God the Father,
 in giving us such an Head, and how
 should we admire and commend the
 Love of God the Son, in condescending
 to be an Head to such worthless Crea-
 tures as we are, and to be so intimate-
 ly united to sinful Dust and Ashes!
 The Apostle takes Notice of Christ's
 Headship as a Gift. *Eph. 1. 22. He gave*
him to be Head over all things but he
 is as Head only to his Church as his
 Mystical Body. And this Headship
 is the free Gift of the Father's Love
 to us, and consequently calls for the
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taking greatest Gratitude. Every Day fall
e Bene- down upon thy Knees, and bless God
e confi- for such an Head. Endeavour to ex-
a Priest, press thy sense of this Mercy in a
n think grateful Conversation.

A
SERMON
Preached on a
Funeral Occasion.

ROMANS VIII. 33, 34.
*Who shall lay any thing to the Charge
of God's Elect? It is God that justifieth,
Who is he that condemneth?
It is Christ that died; yea, rather that
is risen again; who is even at the
right Hand of God, who also maketh
Intercession for us.*

THE Apostle, having, in the former Part of this Chapter, treated of the many special and wonderful
Privi-

Priviledges, which belong to the Children of God; begins at the 31st Verse to triumph at the Consideration of them, and to fortifie and chear the Heart of the Godly against some of those great Temptations that they are usually exercised with.

1. Sometimes Saints are dejected with the Thoughts of the Power, Policy, Multitude and Malice of their Enemies. To this the Apostle answers, *If God be for us, who can be against us?* [*If*] here, is not a Conditional Particle, or Note of Doubting, but [*si*] is put for [*quoniam*]: 'Tis as if the Apostle had said, *Seeing God is for us, who can be against us?* There is more in God to protect us, than in Men or Devils to destroy us.

2. Sometimes Saints are dejected with the Consideration of their Temporal and Spiritual Wants; they are afraid they shall want Necessaries for the Body, to wit, Food and Raiment; or Necessaries for the Soul, as Grace to subdue Corruption, Faith and Patience to bear Afflictions.

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tions. To this the Apostle replies, *God spared not his own Son, but delivered him up for us all; and how shall he not with him freely give us all things.* 'Tis an Argument *a majori ad minus*, hath he given the greater, and will he deny the less.

3. Sometimes the Godly are apt to despond, by reflecting on their many Sins, on the Corruption of their Hearts and Lives; they fear, that the Devil, their own Consciences, and the Law of God will bring in such a Charge against them, as that they shall never be able to answer it; but shall be condemned in the Day of Judgment. To remove this *Deliquium*, the Apostle brings this excellent Cordial in the Text, where he demonstrates, there is none that can prefer a Bill against God's Elect, none can accuse or indict them, because God justifies them; much less can any one condemn them, because Christ's Death, his Resurrection, his Session at the Right Hand of God, and his Intercession, do sufficiently protect and defend them from it. The Shortness of my Time, to discourse to you on this Copious

pious Subject, will not permit me to spend any more of it in opening the Text, or to bring all the Parts of it into Doctrinal Observations. I shall therefore, ground my doctrinal Proposition on one Clause of the Text, and bring in all the rest, as Reasons and Arguments to strengthen and confirm it.

Doct. *A Gracious Person, a true Believer cannot be condemned.*

By Condemnation here, I do not mean Temporal but Eternal; Saints may be condemn'd in Time in this World by wicked Men; they have been condemn'd to Prison, to Banishment and to Death it self, and may be so again; 'tis not in the Power of Men or Devils to condemn the Saints to a State of Misery in the other World; they may call the Children of God Hypocrites, and say when they are dead, they are gone to Hell. The Devil may suggest to them, that God hates them, and that they are in a State of Condemnation;

me to on; The Consciences of Saints may be
ing the greatly disorder'd under a frightful
ts of iſſence of Sin, and declare them to be in
I ſhall a periſhing and hopeleſs Condition.
ropoſiti John 3. 20. Nay, every Child of God
xt, and doth, and 'tis his Duty to condemn
ons and himſelf, that is, to judge himſelf wor-
confirm thy of the Wrath of God, and of the
Miſeries of Hell by reaſon of his Sin;
but yet the Doctrin holds good, A
true Believer cannot be authoritatively,
and eventually condemned to everlaſt-
ing Damnation. There is no one but
God, the great Judge, who hath any
Right or Authority to determine the
Eternal Condition of Men. None can
condemn Believers, but God; and that
he will not condemn them may ap-
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1. Because the Word of God positive-
ly aſſerts, and declares they ſhall not be
condemn'd. Rom. 8. 1. *There is no Con-
demnation to them that are in Chriſt Jeſus.*
So John 5. 24. *Verily, verily, I ſay unto
you, he that heareth my Word, and believeth
on him that ſent me, hath everlaſting Life,
and ſhall not come into Condemnation.* Now
God cannot deny himſelf, and there-
fore not violate his Word, Heaven and
Earth

Earth shall pass away, but not one Tittle of his Word can fail of an Accomplishment. Hence all the Dispensations of God towards his People in this World, are to prevent their Condemnation in the other. 1 Cor. 11. 32. *But when we are judged, we are chastened of the Lord, that we should not be condemn'd with the World,*

2. Because there is no Charge can be brought in against them on which the Sentence of Condemnation can be grounded. Hence said the Apostle, in the Text, *Who shall lay any thing to the Charge of God's Elect?* There is nothing in the Saints, of which they may be accus'd, to their eternal Ruine and Condemnation? 'Tis true, they have that in them, which is blame-worthy, they have Sin in them; and all Sin in its own Nature deserveth Death; but tho' Sin be in them, yet God doth not impute it to them. Saints see a great deal of Sin in themselves, and the Consideration of their many sinful Imperfections does oftentimes cast them down exceedingly. God sees Sin also in them, and may be displeased with them, and sorely correct them on that Account; but

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but yet he cannot so see Sin in them
s to charge it on them, or suffer it to
be charged on them to their Condem-
nation. He hath laid their Sins upon
Christ, charged them upon him; and
therefore, they shall be for ever dis-
charg'd from them. There are none,
that can with any success, frame an In-
dictment against Believers: Who shall
draw up the Accusation? God will not:
for he hath accepted of a Sacrifice,
and is satisfy'd, none else can. The
Law of God cannot do it, because
Christ hath redeem'd them from the
Curse of the Law. Gal. 3. 13. Con-
science may accuse them 'tis true; Un-
godly Men may censure them, for being
Disturbers of the Peace, as *Ahab* did
Elijah. The Devil is call'd *the Accuser*
of the Brethren, but yet none of these
Charges will be sufficient to condemn
the Saints: All these Bills will be thrown
out of the Court of Heaven. Now if
Believers can't be charg'd, then they
can't be condemn'd; for God is a righ-
teous Judge, and will not condemn
such as have no Accusation brought in
against them.

3. Believers can't be condemn'd, be-
cause they belong to the Divine Election.

Who

Who shall charge? who shall condemn and the
 God's Elect? God hath an elect Num could b
 ber of Mankind, whom he hath deter certain
 mined to save. 1 Thef. 5. 9. *God hath* rees.
not appointed us to VVrath, but because
obtain Salvation thro' our Lord Jefe here is
Christ. God hath elected them to Salvo Dev
 vation as the End; and to Faith shall be
 Repentance, and Holiness as the Mean of God's
 and Way to this End. Eph. 1. 4. *Ac standeth*
ording as he hath chhsen us in his knoweth
before the Foundation of the VVorl But her
that we should be holy; and without s Secu
blame before him in Love. Now, tru on, at
 Believers are of the Number of God's selves
 Elect, and none were elected, but the under
 that first or last shall obtain actual o Wrath
 habitual Faith; but yet don't mistake lieve.
 God hath not elected them for, but unto Saviou
 Faith. Now, if all true Believers be therese
 long to God's Election, then they can stificat
 not be condemn'd. Matth. 24. 24. *For* are ju
there shall arise false Christ's, and false are ele
Prophets; and shall shew great Sign Elect
and Wonders, insomuch that if it were cause
possible, they shall deceive the very shall l
Elect. The Scripture shews, that 'tis stify'd
 not possible, that the Elect should be bitual
 totally and finally seduc'd here, and so Way
 consequently condemn'd hereafter
 And

condemned and the Impossibility that God's Elect
 & Num would be condemn'd, arises from the
 th deter certainty and Infallibility of God's De-
 God has crees. God will not alter his Decrees,
 but because he is a God that changes not;
 ord Jeshere is nothing from without, no Sin,
 n to Salo Devil, no Suffering, and the like
 o Faith shall be able to impede the Execution
 e Mean of God's Purpose. *The Foundation of God*
1. 4. As standeth sure, having this Seal, The Lord
s in his knoweth them that are his. 1 Tim. 2. 19.
 VVorld But here note, that tho' Divine Election
 without is Security against Eternal Condemnati-
 w, tru on, at the last Day, yet the Elect them-
 of God selves are in a State of Condemnation,
 but the under the Curse of the Law, and the
 & ual o Wrath of God, till they repent and be-
 mistake lieve. *He that believeth not (saith our*
 out unt Saviour) *is condemn'd already.* And,
 vers be therefore, 'tis an Error to confound Ju-
 they can stification with Election, and to say we
 24. For are justify'd from Eternity, because we
 nd fals are elected from Eternity; there are no
 t Sign Elect Persons but shall be justify'd, be-
 it were cause there are no elect Persons but
 e ver shall believe; but yet they are not ju-
 hat 'tis stify'd, before they have actual or ha-
 ould be bitual Faith, nor for their Faith in the
 and so Way and Order of Believing.

And

4. True Believers can't be condemn'd because God justifies them ; If they are justified, and God justifies them, who shall pass the Sentence of Condemnation against them ? If the Judge acquit a Man, who can condemn him ? A Man may justifie himself, and good Men, and bad Men may also justifie him, yet God may condemn him ; for Man judges according to outward Appearance, but God knoweth the Heart, and his Judgment is just, and true Faith justifies a Man instrumentally, but God only as the Principal, Efficient Cause. The Word [*justifie*] doth not signify here to *make just*, as the *Papists* hold, to infuse Righteousness into Man ; but a juridical Word, and signifies to *account*, *accept*, and *pronounce* a Person just. This is plain, as from many other Scriptures, so from the Antithesis in the Text ; as laying something to one's Charge is an Act of Accusation, so justifying is an Act of Absolution. And as the former Term doth not signify *making*, but a *calling Sinful*, so the latter doth not import a *making* but an *Accounting righteous* ; but yet Note, tho' Justification doth not consist in Sanctification

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Justification, yet 'tis inseperable from it.
Whom God justifies, them he also sanctifies.
 If the He never saves from the Guilt of
 s then Sin, but where he saves from the Pow-
 of Cover of Sin; *For without Holiness no Man*
can see the Lord. Now in Justification
 God hath two Things, which are an
 and good effectual Bar against Condemnation.

1. *There is Non-Imputation of Sin:* Psal.
 him; for 2. 2. *Blessed is the Man, unto whom the*
 Lord *imputeth not Iniquity.* So 2 Cor. 5. 19.
 e Hear *That God was in Christ, reconciling the World*
 ue Faith *to himself, not imputing their Trespases unto*
 but God. And no Wonder God doth not
 t Cause *impute them to Believers, seeing he hath*
 t signifi *imputed them to their Surety, We like*
 hold, *sheep have gone astray and the Lord hath*
 ; but *'tis laid on him the Iniquity of us all.* Isa. 53.
 to account. God is so far from charging Sin on
 on just *believers, that he is said to pass by their*
 er Scrip *transgressions, and to pardon them.* Micah
 in the 18. He is said to *cover their Sins,*
 to one *Psalms 32. 1. To blot out their Iniquities,*
 , so Ju *sa. 44. 22. To cast them into the Depth*
 n. And *the Sea, Micah 7. 19. He hath pro-*
 signifie *vised to remember them no more, Jerem.*
 io the 34. And hath said, *that tho' they are*
 g but a *ught for, they shall not be found, Jer. 50.*
 et Nre. Now, if God will not impute Sin
 ist in Sa *Believers; will not remember their*
 tification

Sins, will not suffer them to be found, will cover them, pardon them, and cast them into the Depth of the Sea. Then surely he will not, he cannot condemn them for their Sins.

2. *There is an Imputation of Righteousness*: Not of our own Righteousness, for that is imperfect; but of the Righteousness of Jesus Christ: Now in the same Way as Christ was made Sin for us, we are made the Righteousness of God in him. 2 Cor. 5. 23. The former was by Imputation, and so is the latter; as Adam's first Sin was imputed to all Men to Condemnation, so Christ's Righteousness was imputed to all that believe unto Justification. Rom. 5. 18. Tho' a Believer be black in himself, yet in Christ he is comely; tho' he has no Righteousness of his own to commend him to God, yet he is found in Christ's Righteousness, he is cloathed with his white Robe. Rom. 5. 19. *By one Man's Obedience shall many be made righteous*. Now if God imputes the Righteousness of Christ to Believers, reckons it to them for their Justification, accepts of it as a full Satisfaction to his Justice for their Sin; then certainly he will not be cannot condemn them for their Sin.

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5. True Believers can't be condem-
ned because Jesus Christ hath laid down
his Life to satisfie for their Sin, and to
purchase their Salvation.

1. Christ dyed for their Sins. Man
had offended the Justice of God, God
would not pass by the Offence without
satisfaction, Man himself could not
satisfie infinite Justice, because the Of-
fence was, objectively consider'd, in-
finite; but such was the Love of the
Father of God towards the Elect, as that
he became Man, and by his Death
gave full Satisfaction for their Iniquities.
He did not dye upon his own Account,
being perfectly pure and innocent, but
Tho' his good Shepherd laid down his Life
yet for his Sheep: And that his Death was
satisfactory on their Behalf, is evident,
because God has declar'd himself to be
well-pleas'd in him, and that there is
no Condemnation to them that are
in him. And hence arises the Poten-
cy of Christ's Blood, to cleanse from
Iniquity. 1 John 1. 7. Now, if
Christ dy'd to satisfie for the Sins of
believers, and has actually done it,
then God will not, cannot in Point of
Justice condemn them that believe;
do thus would be to exact the

Debt twice. First, Of the surety: And then of the Principal.

2. Another End of Christ's Death was to purchase Salvation for all the Elect: For this End the Father gave his Son, that such might have Eternal Life. *John 3. 16. For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life.* This was the End of Christ's giving himself. *John 10. 10. I am come that they might have Life, and have it more abundantly.* *John 10. 15. I lay down my Life for the Sheep.* And Heaven is call'd the purchased Possession *Eph. 1. 14.* Now if one grand End of Christ's Death, be to bring all the Elect to Heaven at last, then none of the Elect can be everlastingly condemned; for should they be condemned, then Christ would dye in vain; God would be disappointed in his End in giving Christ, and Christ would loss his End in giving himself, which is Blasphemy to imagine.

6. True Believers can't be condemned because Christ is risen again. *Who can be that condemneth? It is Christ that dyed for you, rather that is risen again: Christ*

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Death is no part of his Satisfaction, but it was an Evidence of it. The Discharge of the Surety, was a plain Declaration that the Debt was paid; so that, if Christ had not been rais'd from the Grave, we could never have been acquitted, but should have perish'd for ever in our Sins. 1 Cor. 15. 17. *And if Christ be not rais'd, your Faith is vain, ye are yet in your Sins.* Christ by his Death paid our Debt, and in his Resurrection he receiv'd our Acquittance. When he was deliver'd from the Prison of the Grave, he receiv'd his full Discharge in Token of Satisfaction he had made to Justice, and in his Discharge were all the Elect virtually discharged too. Rom. 4. 25. *Who was deliver'd for our offences, and rais'd again for our Justification.* Now we may be assur'd, that Christ is able to save to the uttermost, what with him is plenteous Redemption seeing he hath not only dyed, but is risen again; and the Father cannot condemn Believers, seeing he hath declared himself fully satisfy'd by his discharging of their Surety. 7. True Believers can't be condemn'd, because Christ their Head and

Surety, sits at the Right Hand of God, *ven,*
Who is he that condemns? (saith the A- *2, 3.*
 postle) *it is Christ that dy'd; yea, rather* but *H*
that is risen again, who is at the Right-hand in *Ch*
of God. 'Twas an Argument God was and *E*
 satisfy'd, when he let our Surety out of *gracio*
 Prison; but 'tis a fuller Demonstration in his
 of his compleat and perfect Satisfac- *8. T*
 tion, that he hath so highly dignify'd, b
 him in placing him at his Right-hand *Interce*
 How can he lay any thing to the charge *Appea*
 of Believers, when he hath so gloriously *them.*
 exalted their Surety, in Testimony of who ha
 the Compleatness of his Redemption *plead t*
 work. If the Head be glorify'd, th *do they*
 Members cannot be disgrac'd: *are asha*
 the one be acquitted, the other can *Herein*
 be condemn'd: Christ's Body can't b *Advoca*
 defective in one of its Members, *hem, a*
 can say he has lost none of those who *all that*
 the Father hath given him. The Hea *Condem*
 and its Members must dwell in the E *Glory,*
 joyment of the same Happiness: *Tha* or *them*
 Glory the Father gave to Christ, *no inter*
 gives to his People. John 17. 22. *And them.*
the Glory thou gavest me, I have given thee *ation,*
that they may be one, even as we are one *Truth.*
 Christ hath taken Possession of Hea *vation fro*
 already on their Behalf; so that even *you should*
 Believer, in Christ his Head, is in Hea *that th*

of God, even, even whilst upon Earth. *John 14.*
 the A- 2, 3. *Eph. 2. 6.* He not only shall have,
 rather but hath everlasting Life; he hath it
 ht-hand in Christ, and he hath the first Fruits
 od was and Earnest of it in himself, in that
 y out of gracious Change which God hath made
 stration in his Heart.

Satisfac- 8. True Believers can't be condem-
 nify'ed, because *Christ* ever liveth to make
 ht-hand Intercession for them. He makes his
 charge Appearance in the Court of Heaven for
 riously them. *Heb. 9. 24.* Oh! happy Believers,
 mony of who have such a prevailing Advocate to
 mption plead their Cause. Have they Sin in 'em,
 y'd, tho' do they continually commit Sin, and so
 c'd : Are asham'd to look up towards Heav'n?
 ner can Herein lies their Happiness, *Christ* their
 can't b Advocate, will make his Appearance for
 bers, h them, and procure their full Discharge;
 se whom all that is necessary to prevent their
 The Hea Condemnation, and to bring them to
 n the E Glory, *Christ* hath not only purchas'd
 s : Th for them by his Death; but ever lives
 Christ, to interceed for the Application of it
 22. And them. He prays for their Sanctifi-
 given the ation, *Joh. 17. 17.* Sanctify them thro'
 be are ony Truth. He prays for their Prefer-
 f Heave ation from Sin, *Ver. 15.* I pray not, that
 hat every ou should'st take them out of the World,
 is in Heu that thou should'st keep them from the
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Evil of it. He prays, that the holy Spirit may inhabit in them for ever, to be in them a Principle of Holiness, to convince them of Sin, Righteousness, and Judgment, to quicken, guide, sanctifie and comfort them. *John 14. 16.* He prays for their Perseverance in Grace to the End, *Luke 22. 31, 32.* *Satan hath desired to have you, that he may sift you as wheat; but I have pray'd for thee, that thy Faith fail not.* And finally, he prays for their eternal Glory, *Joh. 17. 24.* *Father, I will, that they also whom thou hast given me, may be with me where I am, that they may behold my Glory.* Now such as *Christ* interceeds for, that they may be sanctify'd and sav'd, can't be damn'd; because the Father never gives the Son a denial, but heareth him always. *Joh. 11. 42.* *Christ's* Prayer must prevail, for he asks no more than what is his due; then what he hath bought and purchased by his Blood, and what, upon this Account, the Father is obliged in point of Justice and Faithfulness, to grant him.

APPLICATION.

Is it so, that a true Believer, a gracious Person can't be condemn'd? Then

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Use 1. From hence learn, the sad Condition of all Unbelievers, for they are in a State of Condemnation, and have nothing to secure them against the damning Sentence at last. They are in a State of Condemnation for the present. John 3. 18. *He that believeth not, is condemn'd already.* Tho' the Sentence be not yet executed on him, yet it is past against him. He is, as a condemn'd Malefactor, dead in Law. He hath the Cause of Condemnation in him, to wit, Infidelity; that which will assuredly damn him, if not remov'd. So we say, he that hath receiv'd a mortal wound is a dead Man, tho', probably, he may live a few hours or days after that he was wounded. Is there no Condemnation to them that are in Christ? Then there is Condemnation to them that are out of Christ; which is the Case of Unbelievers. There is no peace to the Wicked, the Devil condemns them; he is first a Tempter, and then a Tormentor. Conscience doth condemn them; there is no impenitent, sinful Man, but his Conscience doth, some time or other, arraign and condemn him: 1 Joh. 3. 20. *If our hearts condemn us, God is greater than our hearts,* and

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and knoweth all things. Conscience knows much against Ungodly Men to condemn them, but God knows much more. The Law of God condemns them, Gal. 3. 16. *Cursed is every one, that continueth not in all things, which are written in the Book of the Law, to do them.* The Gospel condemns them, Joh. 3. 36. *He that believeth not the Son shall not see Life, but the Wrath of God abideth on him.* God himself will condemn them: God will not act contrary to his Gospel. Doth his Word condemn them? He will not acquit them, but his Curse and Wrath abideth on them. God's standing Rule by which he will act is this. *He that believeth shall be saved, but he that believeth not shall be damned.* Mark 16. 16. And as they are condemn'd for the present, so they have nothing to secure them against the damning Sentence at last. There are many things to be charg'd against them, there is a dreadful Indictment drawn up against them. There is no God to justify them, no Interest in a dying, rising, ascending and interceding Jesus; and, therefore, their Case is, in that, sad and miserable. 'Tis no ordinary Condemnation that Unbelievers lye under, 'tis God himself con-

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demns them, and not a Fellow-Creature. He that made them will not have mercy on them: They shall cry and lament for one drop of Mercy, but shall not find it; God will stop his Ears against all their Shreiks, and be deaf to all their Importunities. There is no Apology to be made for them, no one will appear to speak one word on their Behalf; but Christ, Angels, and all glorify'd Saints shall rejoyce in the righteous Dispensation of God against them. They shall be condemn'd to lose all Good, and to lye under the utmost Misery, to be cast into outer Darkness, to be bound in Fetters of Divine Vengeance, to be separated from God and Christ, Angels and Saints for ever, to be shut out of Heaven, to be cast into Hell, to dwell with everlasting Burnings, to be Companions with Devils, to endure the Wrath of God, and be ever dying, but never die: Oh! sad and fearful Case that you are in: Oh! when will you consider it, and lay it to heart, that if possible, you may escape out of this woful condition that you are in!

Use 2. See hence the happy Condition of all true Believers, for they are deli-

deliver'd from a state of Condemnation. They are already put into a State of Justification, God Justifies and acquits them. There is no Bill prefer'd against them, none to accuse them, Christ has taken away the Hand-writing that was against them, and nail'd it to his Cross. They are united to Christ, and are intituled to all the glorious Privileges, that flow out of the Death, Resurrection, Ascension and Intercession of Christ. There is nothing that can separate them from his Love ; Christ hath stopt the Mouths of all their Enemies, and disarm'd them of all their Power, now there is none that can do them Harm. God is for them, and who can be against them ? Now all things shall work together for their good, and no good thing will God withhold from them. He hath made over himself to them to be their God, and herein all good, whatsoever, is included. All things are theirs, Grace and Glory, Life and Death, Ministers and Ordinances ; this World and that which is to come. Now they have a sufficient Answer to make, against all the Charges of Men and Devils against the Accusations of God's Laws, and the Censures of their own Consciences. Oh!

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thrice happy Believer, here is a Cordial for thee in all thy Distresses, under all thy Temptations and Despondencies: When thou art on a dying Bed gasping for Life, and all the Powers of Hell come armed against thee; Lo! God is thy Justifier, Christ is thy Advocate, Heaven is thy Inheritance. 'Tis impossible thou should'st perish, as sure as Christ lives, thou shalt live also.

Use 3. Here is a Use of Exhortation to all unbelieving, condemned Sinners: Oh! whatever you neglect, be sure to hasten out of that State of Condemnation which you are in, and flee with utmost speed from the Wrath which is to come. What pitiful Trifles and nothings are all other Things in comparison of this. 'Tis no great matter how things go for the present, if your future Happiness may be secured. Whenever your Hearts are carry'd out after the World, whenever you are careless and regardless of Duty, consider that you are in a State of Condemnation. Who knows when the Warrant will be sign'd for your Execution? This very Hour you may be deliver'd over to the Executioner; what are all the Crowns and Kingdoms of the World to

Oh!

a poor condemned Man? What are these things to me (saith he) who look every Day, every Hour, when I shall be put to Death? Oh! Sinners, pray be perswaded, I beseech you to cease to do evil. God hath given you Time and Means to escape the Condemnation of Hell. God, his Word, his Ministers, his Providences have often call'd upon you to turn and live. And I am once more entrusted with a Word of Reconciliation; I beseech you, I entreat you for Christ's sake, for your own sake, leave the Tents of Sin, do your utmost to get out of that perishing Condition you are in. And to direct you herein,

1. Be advis'd to get true Repentance towards God. Oh! Sinner, tis true, Repentance is not in thine own Power, but Christ is able to give it to thee; and will, if thou makest a due Application to him: For this End was Christ exalted, that he might give Repentance and Remission of Sins. Oh! Call upon God, cry earnestly to the Blessed Jesus, to give thee a true Conviction of Sin, to give thee a broken and a contrite Heart for it; that thou mayst look on a pierced Jesus with a pierced Heart.

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Heart ; That thou mayst mourn for
 Sin, as against a good and gracious
 God, against a pitiful and tender Sa-
 viour. Oh! hate every false way, and
 loath thy self for Sin, Turn from all
 Evil, with thy whole Heart, to the ever
 blessed God. Repent of Sin, and God
 will pardon thee and save thee. *Acts*
3. 19. But if thou repentest not, thou
 shalt perish without Mercy. *Luke 13. 3.*
Except ye repent, ye shall all likewise perish ;
 Let Sin be condemn'd in you, and by
 you, and you shall not be condemn'd
 for Sin. Condemn your selves, and
 God will not condemn you. *1 Cor.*
11. 31. *If we would judge our selves, we*
should not be judged of the Lord.

2. Believe in the Lord Jesus Christ:
 But remember, that Faith is the Gift of
 God, go to God for it, Don't lean upon
 an historical and a dogmatical Faith; let
 it be such a Faith, as God hath required,
 and will accept of in Order to thy Justi-
 fication. Such a Faith, as may carry
 thee wholly out of thy self, and from
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 lone : Such a Faith as may sanctifie thy
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 entirely to Christ, and to receive him
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to be thy King, Priest, and Prophet. Oh ! Cry out as that poor Man in the Gospel did, *Lord, help my Unbelief.* Unbelief is the damning Sin, and Faith is the saving Grace. *God gave his Son, that whoever would believe in him, should not perish, but have everlasting Life.* John 3. 16. He that believeth on him is not condemned, and he shall not be condemn'd, for he hath everlasting Life. *Ver. 36. By Faith, they shall have Peace with God, through Christ.* Rom. 5. 1. And a pacified God is never a condemning God. By Faith they shall have Union with Christ, and there is no Condemnation to them that are in Christ Jesus. By Faith the Soul receiveth Christ. *John 1. 12.* and Christ receiv'd interests the Soul in all the Benefits of his Death and Resurrection, and none can condemn those for whom Christ has dy'd.

4. Here is a Use of Exhortation to true Believers, whom God hath deliver'd from a State of Condemnation :

1. Be thankful for your Mercy. What ! Were you once in a condemn'd State as well as others, but are now brought into a pardoned State. Oh ! Adore the Riches of Free-Grace in this

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this, that there should not only be Terms of Reconciliation, a Possibility of Salvation, but that you should be some of that little Flock, for whom the Kingdom is prepar'd; that you should be pluck'd as Brands out of the Fire; when others continue in that perishing Condition Sin brought them into; That you should feel the powerful Operation of God's Grace, to make you willing when others are Enemies to God, and to his Gospel; That you should have a particular Interest in, and Union with Christ, when so many thousands are Strangers to him, nay, bitter Enemies against him. How should you admire and praise that Grace, which has made the Difference! Oh! Believer, by Nature, thou art as vile as the vilest, as bad as any in Hell, when thou wert wallowing in thy Blood, the Bowels of Christ did pity, and his Hand did save thee. 'Twas not thou that didst turn thy self, but God did change and convert thy Soul; Thou wouldst never have stept a Foot towards Christ and Heaven, if Effectual Grace had not sweetly and powerfully constrained, and drawn thee. Study, therefore, with thy self, what to render

der to the Lord for all his Benefits. Live a Life of holy Thankfulness, be much in praising the Father for giving of his Son, the Son for giving of himself, the holy Spirit for making effectual Application of all for thy Salvation. *Psalm 103. 2, 3. Bless the Lord, O my Soul, and forget not all his Benefits: Who forgiveth all thine Iniquities, and healeth all thy Diseases:*

2. Improve so great a Mercy for the Furtherance of the Death of Sin, and of the Life of Holiness. Hath Christ redeem'd you from Condemnation, and deliver'd you from the Curse. What manner of Persons ought you to be in all holy Conversation and Godliness! Hath Christ set you free from Sin, then don't return again to Folly. Remember Christ's Caution to the Woman taken in Adultery, *Hath none condemn'd thee (said he) neither do I condemn thee; Go and sin no more.* John 8. 10, 11. Those to whom there is no Condemnation, are such, *Who walk not after the Flesh, but after the Spirit.* Rom. 8. 1. Hath Christ done more for thee than for others in a Way of Mercy! do thou do more for Christ than others way a in of Duties: Oh! set a watch upon

Benefits upon the door of thy Heart, and of
ness, be thy Mouth, and thine Eyes, that thou
giving may'st not fall into Sin: Say, What
of him hath Christ pay'd the old Score, and
ng effe shall I run into Debt again? Hath he
hy Sal pardon'd multitudes of Sins already,
he Lord, and shall I transgress again? Am I
Benefits; sav'd from Hell, and shall I dishonour
nd heal- and disobey my Saviour? The Consi-
deration that Christ hath dy'd for thee,
for the and God doth justify thee, should make
in, and the most difficult Duties of Religion
Christ sweet and pleasant to thee. Oh! now
ation, make Christ the End and Object of thy
Curse. Life: Be no more thy own, exercise
ht you thy self unto Godliness, act continu-
d God- ally in the Strength, and for the Glory
e from of Christ. *Be steadfast and unmoveable*
Folly. *always abounding in the Work of the Lord,*
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2 Tim. I. the latter part of the 12 Verse.

—*For I know whom I have believed, and I am perswaded that he is able to keep that which I have committed unto him against that Day.*

THIS Epistle was writ by St. Paul to Timothy, an Eminent Minister of Jesus Christ, when he was a Prisoner at Rome, and had made his second Appearance before the Emperor Nero, in Defence of the Gospel, which he had preached, and was by him condemn'd to die: *My departure is at hand (saith he) and I am ready to be offered.*

The Apostle having exhorted Timothy in the former part of this Chapter,

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ES to the diligent Exercise of his Gifts and Graces, for the furtherance of the Gospel; and also to an undaunted Courage in the Cause of *Christ*, notwithstanding the violent Rage of cruel Persecutors; proceeds to acquaint *Timothy* with Four things concerning himself.

1. That he had receiv'd a Commission from *Christ*, to be a Preacher, and an Apostle, and a Teacher of the Gentiles, *Ver. 11.*

Verse. 2. That on the account of the faithful Discharge of his Office, he had suffer'd, and was about to suffer, all that the Enmity and Rage of wicked Men could inflict upon him.

Day. 3. That notwithstanding all these Sufferings laid upon him, by a mad World, he was not asham'd of the Cause of *Christ*; nor of the Bonds and Afflictions he had, and was to endure, for the faithful Discharge of his Ministry; viz. He had an undaunted Courage in his declaring the Gospel of his Lord and Master, and was neither ashamed nor afraid to own *Christ*, and his Doctrine, before that bloody Lion *Nero*, when no Man stood by him, and all his beloved Friends, thro' fear, forsook him.

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4. The Apostle gives the Reason why he was so undaunted under all his present Sufferings, for the sake of *Christ*, and under the Expectation of far greater Sufferings, that were to be inflicted on him for the same Cause. This you have fully expressed in my Text, *For I know whom I have believed, and I am perswaded, that he is able to keep that which I have committed unto him against that Day.*

These Words are brought in here by the Apostle, as a Reason why he was so Couragious in his suffering ; It was because he knew the object of his Faith, and was perswaded, that this best Concerns were safe, because he had committed them into Christ's Hand, and made him the Object of his Trust, and was fully satisfy'd touching the Fidelity and Ability of his great Trustee, that he would and could keep that safe, which he had trusted him with to the Day of Judgment.

The Words may bear this Division.

1. That the Apostle *Paul* was a true Believer, and knew the Object of his Faith.

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der all who was the Object of his Faith; but 'tis
ake of manifest, that it refers to Jesus Christ,
ion of named in the Context, for whose Cause
e to be and Doctrine he was thus afflicted.

Cause. 2. The Apostle had obtain'd a firm
in my Perswasion touching several great and
elieved, important Things.

to keep (1) That Jesus Christ was infinite
against in Power and Faithfulness: *And am per-
swaded that he is able.*

ere by (2) That he had made this able and
was so faithful Jesus, his Trustee, in all his
as be- spiritual and eternal Concernments:
th, and *And am perswaded that he is able to keep
ncerns that, which I have committed to him.* By
mitted the Word [that] we are to understand
de him some great Thing, that the Apostle had
s fully put into Christ Hand, which certainly
y and could be no less then his own Soul and
Body, with all their Concernments.

at he (3) He was perswaded, that there
which would be a Day of General Judgment,
Day of when all must stand at the Tribunal of
Jesus Christ, and then Christ will re-
ward all the faithful Labours and Suffe-
rings of his People, and render Venge-
ance and Wrath and Misery to their
Enemies. *That which I have (saith the
Apostle) committed to him against that
Day.*

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Day. What Day was this? For the Apostle doth not tell us. I answer, tis plain from the Context and, from the Text it self, and from the Emphatical and Peculiar Signification of those Words themselves in Scripture, that he could mean no other Day than the General Day of Judgment.

(4) The Apostle was perswaded that he had trusted Christ with his Concerns against that Day, and that he had done it with great Deliberation and Sincerity, and laboured daily to repeat it. *And am perswaded, that he is able to keep that, which I have committed to him against that Day.*

(5) He was perswaded that Christ would fully and faithfull discharge the Trust, that he had committed to him, even to that very Day. From these Words we may lay down these following Observations.

Doct. I. *That all true Christians do, in some measure, know the Object of their Faith.* I know whom I have believ'd.

Doct. II. *That there shall certainly be hereafter a Day of Judgment.*

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Doct. III. *That every true Believer makes Christ his Trustee, in the Concerns of his Soul, relating to this Day.*

Doct. IV. *That the Souls of Believers, and their Spiritual and Eternal Concernments, shal be fully secur'd in, and by Jesus Christ, to this great Day.*

Doct. V. *That a believing Perswasion hereof, may give them a very comfortable Prospect of this Day.*

Doct. VI. *That, 'tis possible, a true Believer may arrive to a full Perswasion in himself, that he hath made Christ his Trustee, in the Matters of his Eternal Salvation.*

Doct. I. *That all true Christians do, in some measure, know the Object of their Faith.*

Here I shall shew,

1. *Who is the proper Object of a Christian's Faith.*

2. *That all true Christians know the Object of their Faith.*

3. *What Knowledge it is, that Christians have of the Object they believe in.*

1. *Who is the proper Object of a Christian's Faith:* I shall, for your more distinct Apprehension of this great Mystery, labour to explain this in a few Particulars.

(1.) There is the *Adequate and General Object of Faith*, as Faith is taken for an Assent to a Divine Testimony, and this is the whole Word of God, contain'd in the Scriptures of the Old and New Testament : 2 Chron. 20. 20. *Believe in the Lord your God, so shall ye be established; believe his Prophets, so shall ye prosper:* It was not the Persons of the Prophets, but their Message, that was the Object of the Faith here required. It was to believe what they said, as from God, not to believe in them, as if they were God : Such a kind of Faith, as this, is common to Hypocrites, as well as Saints, Formalists, unconverted Sinners. yea, the Devils themselves may believe the Histories, the Precepts and the Threatnings recorded in Holy Scripture. King Agrippa (said Paul) *believest thou the Prophets; I know that thou believest.* Acts 26. 27. Tho' he was a wicked Man, yet he believ'd, that the Prophets were sent of God, that the Message they deliver'd, they received from him: This is all the Faith in Christ that some Men will allow : To believe

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in Christ, as they affirm, is no more than to believe the Doctrine of the Gospel reveal'd by him. This is a very dangerous Notion, contradicting the main Design and End of the Gospel ; for it allows the Consideration of no Office in Christ, but that of a Prophet. Justifying Faith doth, indeed, assent to the whole Word of God ; but it doth not justify, as it yields such an Assent ; but as it accepts, and depends upon Christ.

(2.) The *Promises* of the Gospel are the *Mediate, or Less-Principal Object of Faith*. All the Promises of the Gospel are in Christ, *yea, and Amen*, they are a firm and a stable Foundation for Faith and Hope to rest upon ; They are the Words of him that cannot lye. *Tit. 1. 2. In Hope of Eternal Life, which God, that cannot lye, promised before the World began.* The Promises are the Cabinet, but Christ is the Jewel contained in them ; They are the Dish, but Christ is the Manna, and the Marrow comprehended in them for Faith to feed upon. They serve as a Glass, to give us the Clearer Views of Christ. Faith is not to terminate its Sight in them, but to look thro' them to Jesus Christ ; who is the Foundation and the Substance of them.

(3.) God is the *ultimate Object of Faith*,

in whom all true saving Faith doth ultimately acquiesce and terminate. *Abraham believed God, Rom. 4. 3.* The Disciples of Christ believ'd in God. *John 14. 1.* The Jailor believ'd in God, with all his House, *Acts 16. 34.* And the Faith we have in Christ, is to lead us ultimately to Faith in God, as is plainly asserted, by the Apostle Peter 1 Pet. 1. 21. *Who by him, (that is by Christ) do believe in God, that raised him up from the Dead, and gave him Glory, that your Faith and Hope might be in God.* Faith, Trust and Dependance are due from us to God, as he is our Creator and Preserver. This is a Part of that internal, natural Worship, which, we owe to him, as we are his Creatures and do live, move, and have our Being in him; But he has given his Son, to redeem us from Sin and Hell, and his Accepting of a Surety for us, where he might have exacted the Debt of us, lays a further Obligation on us, to believe in him. The Divine Nature with its essential Properties is the formal Reason and only Ground of Divine Faith; And this Divine Nature being one and the same, in the Person of the Father, of the Son, and of the

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Holy Ghost ; It follows, (1.) That each Person of the Godhead, is equally the Object of our Faith, because they do equally partake of that Nature, which is the formal Reason and Object of it (2.) Hence it follows also, that in acting Faith on any one Person in the Godhead, the others are included also: For by Reason of the Mutual In-being of the Divine Persons, in the Unity of the same Nature, the Object of all Spiritual Worship is undivided ; and therefore, Christ is not the absolute and ultimate Object of Faith, but as he is a Partaker of the Nature of God, is in the Form of God, and equal to him.

(4.) *The Mercy of God to poor unworthy Sinners, is (as Divines express it) but a partial Object of Faith: We dare not make any Application to the Mercy of God absolutely consider'd, nor can we expect, and look for Help and Relief from divine Mercy, but in and thro' Christ the Mediator.* 'Tis true, when God proclaimed his Name to Moses, He said, *The Lord, the Lord, God, merciful and gracious, long suffering, abundant in Goodness and Truth, keeping Mercy for Thousands, forgiving Iniquity, Transgression and Sin.* Exod. 34. 6, 7. But his

his Mercies are extended to guilty Sinners, upon the Account of Christ only, for out of him he is a Consuming Fire. Hence, we are told, that God is, in Christ, reconciling the World to himself; and the Apostle writing to Timothy, wishes him, *Grace, Mercy and Peace from God our Father, and from Jesus Christ our Lord.* 1 Tim. 1. 2. The Greatness, the Fulness, the Infiniteness of God's Mercy, yield great Encouragement to poor, convinced Sinners, to place their Hope and Trust in him: But then, it must be consider'd in Conjunction with the Merits of Christ; For there is no Throne of Grace, no Mercy-Seat for us to go unto, whilst we are strangers to Christ. The Mercy-Seat in the Tabernacle, was a Type of Christ. *Rom. 3. 25. Whom God (saith the Apostle) hath set forth to be a Propitiation, thro' Faith in his Blood.* In the Original it is, *ὃν προέβητο ὁ Θεὸς ἱλαστήριον*, Whom God hath set forth, or, placed as a Mercy Seat, and so the Word *ἱλαστήριον* is render'd, *Heb. 9. 5. And over it the Cherubims of Glory, shadowing the Mercy-Seat.* The same Word is used in both Texts. This Mercy-Seat, under the Mosaical Dispensation, was the Covering

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Covering of the Ark; It was made of Beaten Gold, and so were the two Cherubims that stood at each End of it, with their Feet upon it, shadowing it with their extended Wings. Between these Cherubims, and over the Mercy-Seat, was the Seat of the Divine Majesty, who is said, Psalm 80. 1. To dwell *between the Cherubims.* Under the Mercy Seat in the Ark, were the two Tables of the Covenant, or of the Testimony, or Law of God; which testifies against Sinners, and doth accuse, curse and condemn them. Now as the Mercy Seat cover'd the Law, and interpos'd between it, and the Majesty of God; so did Jesus Christ, the great Antitype, the only proper Mercy Seat, stand between the Justice of God, and the condemning Law. So that take away Christ, and there is nothing to be expected, but the Law in its Rigor, strict justice without Mercy. 'Tis Christ, who redeemeth us from the Curse of the Law, and renders God propitious and merciful to repenting Sinners.

(5.) The proper, principal, and immediate Object of Saving Faith is the Person of Christ. Not the Word or Promises of Christ, nor yet the Benefits
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and the Priviledges he has purchased ; but his Person as God-Man, and the only Mediator between God and Man. We are indeed to believe the Promises of Christ ; but Faith does not justify us, as it gives Credit to the Word of him that cannot lie, as it yields an Assent to the Truth of what he speaks ; but as it receives, trusts in, and relies upon his Person. Hence saving Faith is set forth in Scripture, by a *Looking to Christ*, by a *Leaning upon him*, by a *Going to him*, and a *Receiving of him*, as might be abundantly demonstrated. Justifying Faith unites the Souls to Christ ; that *Christ may dwell in your Hearts by Faith*, (saith the Apostle) Eph. 3. 17. *He that eateth my Flesh, and drinketh my Blood, (saith Christ,) dwelleth in me, and I in him.* Now how do we eat the Flesh, and drink the Blood of Christ ? I Answer, 'Tis by the Exercise of Faith upon a Crucified Jesus : Faith is the Bond of that Conjugal Union there is between Christ and his People, and they marry not the Dowry, but the Person. The Benefits that come by Christ, the purchased Treasure that he brings with him, are not the primary, but the secondary Objects

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of Faith. Saving Faith respects the whole Person of Christ consider'd as God and Man, and it receives the Person of Christ as invested with all his Offices, as King, a Priest, and a Prophet.

2. The next Thing, *I am to shew you is, that all true Christians do, in some Measure, know the Object of their Faith.* They do not believe in a Saviour, of whom they are altogether ignorant; Faith has an Eye to see its Object: There may be Knowledge, where there is no true Faith, but there can be no true Faith, that is altogether destitute of Knowledge, in reference to its principal Object. *I know (saith the Apostle Paul) whom I have believ'd; and what he doth here affirm concerning himself, all true Christians may, in a lower Degree, declare in reference to themselves; they all know whom they have believ'd. They that know my Name (saith the Psalmist) will put their Trust in thee. Psalm 9. 10.* Sanctified Knowledge doth always issue in saving Faith, and saving Faith can never be separated from spiritual Knowledge. *Faith (saith the Apostle) comes by hearing, and hearing by the Word of God. Rom. 10. 17.* As in the first Crea-

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ation the first thing God said, was, *Let there be Light, and there was Light.* Gen. 1. 3. So in the Second or New Creation, God doth first take away the Ignorance and Blindness of the Mind, and infuses into it a Principle of Spiritual Light. The Apostle Paul was sent with a Command *to open Men's Eyes, and to turn them from Darkness to Light.* Acts 26. 18. The *Ephesians*, who were sometimes *Darkness*; who, in their Natural and Carnal State, were ignorant of God and Christ, in their Conversion, were made *Light in the Lord.* Eph. 5. 8. The *Papists* do advance Ignorance, because Ignorance advanceth them; and they commend an implicate Faith, a Believing, only as the Church believes; which is a blind Credulity, a following the Conduct of their Guides, without any Knowledge of what they believe: But Christ came into the World to enlighten it, and sends his Gospel to call Men out of Darkness into his marvelous Light, that so their Faith in him might be rational and judicious. Faith is an internal Principle of holy Obedience, and the Obedience of a Christian must be rational. Tis call'd, in Scripture, *Reasonable Service*; Rom.

12:1. But reasonable it cannot be, without some Knowledge of the Rule and Object of it.

Saving Knowledge is so inseparable from justifying Faith, as that it is sometimes put to signify it. *Isa. 53. 11. By his Knowledge shall my righteous Servant justify many.* His Knowledge, is put for the Knowledge of him, and the Knowledge of him, is put for Faith in him. Christ is God's righteous Servant, and he will justify, and save all such as believe in him. There can be no spiritual and eternal Life, no Enjoyment of the former, no Right to the latter, and consequently no saving Faith, without the true Knowledge of God and Christ. *John 17. 3.* Every true Christian must needs, in some Measure, know whom he hath believ'd; know Christ, the principal and immediate Object of his Faith; because without the Knowledge of Christ, we cannot sufficiently know our selves. The Light of his Spirit shews us the Spots, and Defilements of our Souls; In the Glass of his Sufferings, we have the clearest Sight of the evil, cursed Nature of our Sins; His Comeliness detects our Deformity, and his Purity manifests our Pravity; The

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Robes of his Righteousness, will make us sensible of our own Nakedness, and in his Fulness, we more clearly behold our own Emptiness and Poverty. Every true Christian hath a saving Knowledge of God, but without the Knowledge of Christ, the immediate Object of his Faith, he can never know God in a Spiritual and a saving manner. As Christ is the way to the Father, without whom we can never come near to him; so he is the Truth to enlighten us, and to shew us the Father, without whom we can never know him, to our Comfort and Advantage. The Glory of God is to be seen only in the Face of Christ. 2 Cor. 4. 6. *God who commanded the Light to shine out of Darkness, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God in the Face of Jesus Christ.* 'Tis in the Face of Christ, that Christians come to see the Smiles of God's Face, and have the Light of his Countenance lifted up upon them. They cannot know the blessed God, as their reconciled Friend and Father, they cannot know him, in an appropriating and transforming manner, any other way: And, therefore, 'tis a Great Truth, that

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that all true Christians do, in some Measure, know Jesus Christ, the principal and immediate Object of their Faith.

3. *What Knowledge is it, that all Christians have of Christ, the Object of their Faith:*
I answer, *Negatively and Positively.*

First, *Negatively*, and so we are to understand,

1. That all Christians have not an equal Degree of the Knowledge which respects Christ, as its Object; some have a more extensive Knowledge of him, than others have: All know him sincerely, but all do not know him equally; Some have a clearer Apprehension of him, than others can pretend to. There are Christians of several Ranks and Sizes, some are weak in Understanding, and others are strong; Some are but Babes in Knowledge, and have need to be fed with Milk; whereas others are arriv'd to an adult State, and cannot digest stronger Meat. 1 Cor. 3. 1, 2. *And, I, Brethren, could not speak unto you, as unto spiritual, but as unto carnal even as unto Babes in Christ. I have fed you with Milk, and not with Meat, for hitherto ye were not able to bear it, nor yet now are ye able.*

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Some are dull of Hearing, and slow in Learning; Some are beginning but the Alphabet of Religion, when others have made a considerable Progress in the School of Christ. *Heb. 5. 11, 12, &c.*

2. No Saint on this side Heaven, hath an intuitive Knowledge of the Object of his Faith: He hath not an immediate Vision of Christ, doth not see him Face to Face. This is an Happiness reserved only for the Saints, when they come to Heaven; where Faith ceases for ever, forasmuch as it denotes an Imperfection in the Subject in which it is; and there all glorify'd Saints are perfect; for they see God Face to Face, and know, as they are known. The Knowledge of Faith, which Saints obtain in this Life, is imperfect and Defective; they look upon Christ, but thro' a Glass darkly, they see him only in *Enigmate*, in a Riddle, the Veil that Sin hath brought upon their Minds, being not fully done away, till Mortality be swallowed up of Immortality. *1 Cor. 13. 12.*

3. The Knowledge that Saints have of Christ, the Object of their Faith, is no sensitive Knowledge: Tis not such

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 ases for *not by Sight. In whom* (saith the Apostle
 Imper- *Peter)* *tho' now ye see him not; yet believing,*
 is; and *ye rejoyce with Joy unspeakable, and full of*
 ect; for *Glory.* 1 Pet. 1. 8. Christ the Object
 know, of our Faith is in Heaven, and cannot
 wledge now be seen with our bodily Eyes,
 in this we can now behold him only by the
 ; they Eye of Faith. Things of Sense may
 Glas be instrumental to promote, and con-
 gimate, firm our Faith, as Miracles and Sacra-
 a hath ments, and the like, which have an
 ng not instituted Tendency hereunto; But
 ty be what we know by Sense, we do not
 properly believe.

1 Cor. 4. All Christians have not a reflexive
 Knowledge of the Object of their
 Faith: Many Saints do know Christ,
 s have and do believe in him, yet do not
 ith, is know, that they know him; and that
 t such they
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they do sincerely believe in him for Life and Salvation. Every Christian, that hath a Principle of true Grace in him, doth not know that he hath such a Principle in him. Many that have the Root of the Matter in them, may walk in Darknels, and see no Light, as to their Propriety in God and Things above; They may condemn themselves for Christless, Graceless, Unbelieving Wretches, and yet God may own and receive them as true Believers, that are united to Christ, and renewed by Grace. Every one can't say *I know whom I have believ'd*, in that full and compleat sense, that the Apostle doth in the Text. They may be acquainted with Christ, the Object of their Faith, and yet may not be able, Satisfactorily to reflect on their own fiducial Acts upon him. They may have the Faith of Adherence, and yet want the Faith of Assurance: 'Tis the Duty, therefore, of every true Christian, to press after a Plerophory. a full Assurance of Faith; so as to be able to say not only, *I know whom I have believed*; but I know, that I have truly and cordially believed in him.

Secondly, *Affirmatively*; What is that

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that Knowledge, that every true Christian hath of Christ, the Object of his Faith.

1. They have a Speculative, and a Notional Knowledge of Jesus Christ: I do not say, their Knowledge is barely or only such; for Hypocrites and Formalists may herein excell many precious, real Saints. A Man, that hath no Grace in his Heart, may have more Knowledge in his Head, than a true Believer; He may have the Tongue of an Angel, speak wonderfully of the Things of God, yet be but *as sounding Brass and a Tinkling Cymbal.* 1 Cor. 13. 1. But tho' a Speculative Knowledge of Christ, be not the only Knowledge, that a Christian may pretend to; yet this he hath, in some good Measure. Every Saint knows as much of Christ, as to let him into his Heart; so much as to receive, and embrace him upon the Terms of the Gospel; He knows, that Christ is the Son of God, that he is both God and Man, having two distinct Natures and one Person for ever; He is acquainted with the Incarnation of Christ, with his Humiliation and Exaltation, with his Satisfaction and Righteousness, without which, it would be im-

impossible, that he should believe in Christ, and rest upon him for Life and Salvation, in the Way of the Gospel. He knows, that Christ is a King, a Priest, and a Prophet; without which, he could not receive, and embrace him in all his Offices; He could not submit to him, as a King; nor depend upon him, as a Priest; nor hearken to him, as a Prophet; and consequently would be no true Believer.

2. Every true Christian hath an experimental Knowledge of Christ: He does not only know, what Christ is, by Report of Scripture, but by his own Experience. *Phil. 3. 10. That I may know him* (saith the Apostle). What kind of Knowledge doth he mean? Answer, that which is experimental, as appears by the following Words: *That I may know him, and the Power of his Resurrection, and the Fellowship of his Sufferings, being made conformable to his Death.* The Apostle had some Knowledge, some Experience of these Things already, but he was very desirous of obtaining more. Every Christian hath felt somewhat of the Power of Christ's Resurrection, in raising him up from the Death of Sin, to the Life

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Life of Holiness; He hath some Fellowship with Christ in his Sufferings, and some Conformity to him in his Death; and this Acquaintance that he hath with Christ in his Death and Resurrection, puts him upon pressing after more and more of it. The Woman in the Gospel that was healed of her Bloody Issue, knew what was done in her, by an experimental Sense and Feeling of the Vertue, that was convey'd from Christ to her. *Mark* 5. 30, 33. Every Sincere Christian hath some Fellowship with Christ, some Communion with him, and hath some Experience of his Power and Virtue, in the Destroying of Sin, and the Advancing of Grace. *Eph.* 1. 18, 19. He knows experimentally, the Excellency of Christ; and hath found him, to be the Chiefest of Ten Thousands, and altogether lovely. *1 Pet.* 2. 7. *Unto you which believe, he is precious.* The Soul knows experimentally, that there is an infinite Fulness of Grace laid up in Christ; because he hath, actually, receiv'd from his *Fulness, Grace for Grace.* *John* 1. 16. He knows by Experience, the Suitableness, and the Sufficiency of Christ, his Willingness, and his Power to save; because he

he hath actually, shared in the Benefits of his Redemption; he hath sat down under Christ's Shadow with great Delight, and his Fruit was pleasant to his Taste. Hypocrites may know somewhat of Christ by Report; but Saints know by Experience, they taste and see how good the Lord is. In such and such a Duty, they saw the Glory of his Grace and Power display'd; in such and such an Ordinance, they felt his Attracting, his Reviving, Quickning, Comforting and Enlarging Influences; in such a Chamber, such a Closet, such an Ordinance, such a Prayer, Christ shed abroad his Love in their Hearts; drew out their Hearts to him, and gave them refreshing Communion with himself. There is no Saint, but hath some Experimental Knowledge of Christ, tho' some do far surpass others in the Degrees and Measures of it.

3. Every true Believer hath a fiducial Knowledge of Christ. He knows him, so as to trust him, and to adventure his Soul, and all the Concerns of it upon his Power and Faithfulness. *I know* (said the Apostle Paul) *whom I have believ'd*, in the Margin, 'tis trusted

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I know whom I have trusted ; and the Perswasion he had of Christ's Ability and Fidelity, induced him to commit himself, and his Spiritual Concerns into his Hand, to be safely kept by him to the great Day of God. Psalm 9. 10.

The Knowledge that Believers have of Christ, will cause them to cast away all their rotten Props, that they have formerly rely'd upon : They did rest upon something in themselves, in their Hopes of Eternal Happiness ; They did depend upon their Moral Honesty and Civility, upon their Justice and Temperance, upon their Gifts and Abilities, upon their external Duties and Performances ; They did ground their Hopes of Salvation upon their good Intensions, their Well-meaning, their Profession of Religion, their Church-Priviledges and the like ; but now having the true Knowledge of Christ, they renounce all their own Righteousness, in Point of Dependance, as filthy Rags and rest alone upon Christ, and his Righteousness, for Pardon and Peace, for Life and Salvation. The Apostle *Paul*, before his Conversion, thought himself to be alive, and yet was dead in Sins and Trespases ; His Con-
fidence

94 *True Christians know*

fidence was in the Flesh, in his own Righteousness for Justification in the Sight of God. *He was of the Stock of Israel, of the Tribe of Benjamin, an Hebrew of the Hebrews, as touching the Law, a Pharisee; concerning Zeal, persecuting the Church, and as to the External of the Law blameless.* Now on these Things he depended for Acceptance with God, and Eternal Happiness; all his Hope and Trust were laid upon them; but as soon as Christ was savingly revealed to him, he accounted all this imaginary Gain to be but Loss, yea, Dross and Dung compar'd with Christ.

4. Every true Believer hath an appropriating Knowledge of Christ, the Object of his Faith: The Knowledge he hath of Christ is such, as disposes him to press after an Interest in him; He is not Satisfy'd with his Knowledge, that there is a Saviour, nor, with the Knowledge of what he is; but he labours to obtain a Union and Communion with him, that he may be his Lord and Saviour, in a peculiar Manner. Hypocrites and Formalists do, or may know, that Christ is a King, to rule them; a Prophet, to teach them; any a Priest, to save them; But evere
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his own true Believer doth appropriate Christ to himself, and tho' he may not be able, sometimes, to say as the Spouse did *My Beloved is mine, and I am his*; nor as Thomas did, *My Lord, and my God*; may not always know the Propriety he hath in Christ; yet he doth chooise him, he doth accept and receive him really and sincerely, in the Way of the Gospel.

5. All true Christians have an Affectionate Knowledge of Christ, the Object of their Faith: They see so much of his transcendent Worth and Excellency, as to prize and love him above all Things. They do, in some measure, *know the Love of Christ, which passeth Knowledge*; how freely, and how wonderfully he hath loved them, and this effectually draws forth their Love to him. *The Life which I live* (saith the Apostle Paul) *is by the Faith of the Son of God, who loved me and gave himself for me.* Gal.2.20. The Sense he had of God's Love, did so powerfully attract his Heart to Christ, as that he thought nothing too much to do, and suffer for him; He looked upon all other Things, to be but Dross and Dung, compar'd with him. The great Design and End of his Life, was to magnifie

nifie and advance the blessed Jesus; He could welcome a Prison, Poverty, Shame, Contempt; yea, Death it self for his sake. Nay, such was his Love to him, arising from a clear Apprehension of his transcendent Worth, as that he longed to be dissolved, that he might be with Christ; he groaned to be absent from the Body, that he might be present with the Lord. Now 'tis the Property of every true Christian, to love Jesus Christ, *Whom having not seen* (saith the Apostle Peter) *we love*; and whosoever doth not love Christ, is none of his; but is accursed till his Coming.

6. And Lastly, All true Christians have an effectual transforming Knowledge of Christ, the Object of their Faith: 'Tis such a Faith, as makes them conformable to Christ in Nature and Life, in Words and Actions. They behold him in the Glass of the Gospel, till they are *Changed into the same Image, from Glory to Glory.* 2 Cor. 3. 18. They look unto Christ, and are healed; as the *Israelites*, when stung, did to the Brazen Serpent, in the Wilderness. All other Knowledge hath more Light than Heat in it; more Show than Substance. The *Pagan* Philosophers, tho' great Pre-

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o him, had no Influence upon them to change
n of his their Hearts, they did talk of Vertue,
longed Temperance, and Justice, but they
be with themselves were the Servants of Un-
t from righteousness. The Knowledge, that
nt with Hypocrites and Temporary Professors
ty of e-ave, doth but leave them where it
Christ, found them, whatever partial Refor-
Apostle mation may appear for a time in their
oth not lives, yet there is none in their Hearts;
s accur- out every true Christian hath such a
Knowledge of Christ, as doth effectual-
Christians ly transform and change him: He hath
g Know- the Law of God written in his Heart,
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ure and s to quicken, purifie, and refine it,
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A P P L I C A T I O N

Is it so, that every true Christian doth,
in some measure, know the Object of
his Faith? Then learn hence.

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1. That

1. That they who have no true Faith in Christ, are no true Christians. They may be Christians by Profession, they may assume the Name of Christ, and pretend to be Followers of Jesus Christ; but tho' they wear his Livery, they bear not his Nature; and tho' they are called by his Name, they do practically renounce his Sovereignty, 'till they do accept and receive him by a true and living Faith. Men may believe that there is a Christ, and yet be Strangers to Believing in him; They may profess to know him, and yet by Works deny him. Tit. 1. 16. They may pretend to Faith in Christ, and may make mention of his Name, and yet not depart from Sin. Many own Christ by their Word, who do not acknowledge him in their Hearts and Lives; do not give up themselves to him, nor take him to be their Lord and Righteousness; and consequently are no true Believers. Wherever true Faith is in the Heart, it will purifie the Heart, and it will lead a Man out of himself, and from a Dependence on any Thing in, or done by himself, to a cordial Reliance upon Christ alone for Life and Salvation. And the

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no true Christians, whose profession of Christ, of Jesus, his Name, and his Son, and religious Faith, are mere words, and pretend to mention him, but do not know him. who have not such a Faith as this in Christ, whatever they fancy and imagine concerning themselves, or whatever Shew they make of Religion in the World, are really no true Christians; nor will Christ own them in the Day of Judgment. For when they shall cry, *Lord, Lord open to us, he will answer, Depart from me, I know you not. He that believeth in me (saith Christ) shall be saved, but he that believeth not, shall be damned.* Mark 16. 16. And if Unbelievers lye under the Sentence of Condemnation, 'tis most certain they are no true Christians. For there is no Condemnation (saith the Apostle) to them, that are in Christ Jesus. Rom. 8. 1.

2. Learn hence, That they who have not a Knowledge of Christ, can have no true Faith in him. Prevailing Ignorance of Christ, is inconsistent with saving Faith in him; *If our Gospel be hid (saith the Apostle) 'tis hid to them that are lost.* 2 Cor 4. 3. Christ is the Sum and Substance of the Gospel, and if he be an hidden Mystery to us, we are undone, we are yet in our Sins. We must know Christ to be God and Christ Man, ere we can depend upon him as such; We must know him to be the on-

ly Redeemer, e're we can relye upon him as such; and to be the Mediator between God and Man, e're we can make use of him as the Way to the Father. *How shall they call on him, in whom they have not believ'd (saith the Apostle) and how shall they believe in him, of whom they have not heard, or of whom they are altogether ignorant.* Rom. 10. 14. We may know hereby, what to judge of those Persons, who pretend to Faith in Christ, and yet are destitute of the Knowledge of him. Many will tell you on a Sick and dying Bed, that they believe in Christ, and hope to be saved by the Merits of Christ; and yet if you ask them what Christ is, what are his Natures, what are his Offices, what he hath done and suffer'd? what he hath purchas'd by his Suffering? and what it is to believe in him? They can give no tolerable Account at all of these Things: They are as ignorant of Christ, as if they had never heard of him. What shall we think of these Persons? Can we in Charity judge them to be true Believers, because they affirm so much of themselves? No, we dare not do so, unless we would contradict both the Scripture and our own Reason. To do thus, would be to justify

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He the Wicked, to call Darkness Light, and Evil Good: Nor is it sufficient, for Men to have a Notional Apprehension of Christ, and of the Way of Salvation by him; but they must have a practical, an experimental, an appropriating, and a transforming Knowledge of him, for otherwise they are not, cannot be sound Believers.

3. Learn hence, That they, who care not to hear the Doctrine of Christ faithfully preached and expounded, have not the true Knowledge of Christ, and consequently have no sound Faith in him, and are no true Christians. The Gospel is the Doctrine of Christ, not only as Christ is the Author of it, but as he is the Subject matter of it. The Design of the Gospel is to reveal, and make known Christ, and him crucifi'd to punishing Sinners; Christ, as to his Person, Natures, Offices, Humiliation and Exaltation; Christ in respect of his Incarnation, Love, Obedience, Death and suffering; Christ, as to his Resurrection, Ascension, Sitting at the Right-Hand of God, and making continual Intercession for his People. The Gospel shews the End of Christ, in coming into the World; and how we may obtain the

Favour of God, Peace and Pardon, Grace and Glory, thro' Faith in him. Hence it follows, that they who care not to hear of Christ, and the Work of Redemption and Salvation, preached and explained, are Enemies to the Gospel, and the Person of Christ. For no Reason can be given, why Men should be averse to the Hearing of Christ, and his Gospel preached; but that they have a Principle of prevailing Enmity, in their Minds and Wills against him. This our Saviour takes Notice of, himself; and therefore, speaking of the good Things that were done by him, and that the poor had the Gospel preached to them; he presently adds, *And blessed is he, who-soever shall not be offended in me.* Matth. 11. 6. The Pharisees were Christ's implacable Enemies, and how did it appear? by their constant Opposition to his Evangelical Doctrine. They could hear him discourse of the Duties of Morality quietly enough, but no sooner did he declare, that he was the Messiah, the Saviour of Sinners, and directed them to come to him, that they might have Life; but they were presently enraged against him. The very same Spirit of Enmity against Christ, appear'd

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their Opposition to his Disciples and Apostles. Tis said Acts 4. 2. *They were grieved that they taught the People, and preached, thro' Jesus, the Resurrection of the dead.* Ver. 18. They commanded them not to speak at all, nor teach in the Name of Jesus: So that they, who are inwardly prejudiced against the Magnifying, and Setting forth of Christ in the Mysteries of the Gospel, may do well to consider, Whether they are not the Children, and Followers of the Ancient Pharisees, who so much opposed Christ and his Apostles, when they were upon the Earth.

I have observ'd in the Course of my Ministry, Men running upon a double Extream; both of which are very dangerous. Some under a Pretence of great Love to Christ, slight and condemn all Sermons whatsoever, that do not expressly treat of him, tho' they do virtually speak of him, in shewing forth his Commands, his Will and Pleasure, and do ultimately lead to him, or to God by him. They would have Christ recommended as a Saviour, but they do not care to hear of him as he is a King. They delight to hear of the Priviledges that come by Christ, but not of the

Duties he doth Enjoyn them. This is a dangerous Error on the right Hand: But then on the left Hand, there are others who have suck'd in *Arminian* and *Socinian* Notions; are offended at the Doctrines of the Gospel, that have a Reference to the Person, the Offices, the Mediation, the Satisfaction and the Intercession of Christ, they love Lectures of Morality, Temperance and Justice; but they can't endure to hear of Faith in Christ, and of going out of themselves, and leaning upon Christ for Righteousness, Eternal Life and Salvation. This is an Error of so pernicious a Consequence, that I cannot but tremble at the thoughts of it. This was the Error the Apostle *Paul* condemned in the *Jews*, and for which they were condemned, and cast off by God. *Rom. 10. 3. Being ignorant of God's Righteousness, they went about to establish their own Righteousness, and would not submit to the Righteousness of God.* And why such Persons should profess themselves to be Christians, who deny the very Fundamental Articles of Christianity, and set themselves in Opposition to the principal Design and End of Gospel, to me is altogether unaccountable. I

am sure, the Ministers whom Christ sends forth to preach, are call'd *Ministers of the New Testament*. 2 Cor. 3. 6. They are Stewards of the Mysteries contain'd in the Gospel, in reference to the Salvation of Sinners by Jesus Christ. The faithful Ministers of Christ are his Ambassadors, they represent his Person, they come in his Name, and act in his Stead; and therefore, are not to deliver their own Mind and Fancy, but the Message of their Lord and Master. 2 Cor. 5. 20. And what is that? I answer, *That God is in Christ reconciling the World to himself; To me who am less than the least of all Saints, is this Grace given, that I may preach among the Gentiles the unsearchable Riches of Christ.* (said the Apostle Paul) Eph. 3. 8. And if it were the Apostle's Work and Duty, to commend Christ to the World; I see no Reason, but that it should be the Practice of all other Ministers. I hope, I can say, in some measure to you, as St. Paul did to the Corinthians; *I desire to know nothing among you, comparatively, but Jesus Christ, and him crucified:* But so much of the Third Inference. If we do not love to hear Christ preached, who is the proper Object of saving Faith; 'tis

a certain Token, that we do not know him, we do not believe in him.

4. Let all such as do know and believe in Christ aright, bless and adore him for so great a Priviledge, and express their Gratitude in a becoming Conversation. Consider who it is, that makes you to differ from others, on this Account. Surely, it was not you yourselves, nor any thing Originally in yourselves, but the free Grace of God in Jesus Christ.

Brethren, we are all by Nature of the same corrupt and filthy Mass, we are the worst and vilest of Sinners, we are all naturally ignorant of God, and alienated from him, we never knew him, nor loved him; and if a saving Change be wrought upon us, if Christ be now the Object of our Faith and Knowledge, no Thanks to us, but *God who commanded his Light to shine out of Darkness, hath shined in to our Hearts, to give us the Light of the Knowledge of the Glory of God in the Face of Jesus Christ.* 2 Cor. 4. 6. How many Millions are now perishing in their Ignorance? How many Princes and Noble Men, how many Wise and Learned Men are utterly destitute of the Knowledge of Christ? *The World* (saith the Apostle

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by Wisdom knew not God. 1 Cor. 1. 20.
*Where is the VVise? where is the Scribe?
VVhere is the Disputer of this VVorld?
Hath not God made Foolish the VVisdom
of this VVorld. I thank thee, O Father, Lord
of Heaven and Earth (said Christ) that
thou hast hid these Things from the wise
and prudent, and hast revealed them to Babes?*
That Christ should pass by so many
Thousands, wiser and greater than any
of us, suffering the black Covering of
Papal, Pagan, or Mahometan Darknes,
to lye upon them, and reveal himself to
us poor, undeserving, God-provoking
Sinners, is the Effect only of his own free
and abounding Grace; and therefore, we
should greatly prize and value it, study-
ing what to render to him for all his
Benefits, and shewing forth the Praises
of him, who hath called us out of *Darknes*
into his marvellous Light. 1 Pet. 2. 9. So
much of the first Proposition.

SERMON

SERMON II.

ON

2 Tim. I. Latter Part of Ver. 12.

----- *For I know whom I have believ'd,
and I am perswaded, that he is able
to keep that which I have committed
unto him against that Day.*

THE First Doctrine was the Subject
of our Last Discourse; the Se-
cond is,

Doct. II. That, *There shall certainly
be a Day of General Judgment.*

'Tis not my present Design to treat
largely of this Subject: But somewhat
is necessary to be spoken of it, to open
our Way to the other Doctrinal Truths
observed in the Text. What I have to
say here, may be comprehended in these
three General Heads.

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I. That there will certainly be a future, General Judgment.

II. That there is a Solemn Day or Time appointed for it.

III. What Kind of Day this will be ?

I can but speak briefly to these three Heads, because I design to insist on them only in a Single Discourse.

I. That there will certainly be a future General Judgment : This is abundantly confirmed and proved.

First, By the Testimony of holy Scripture, both in the Old and New Testament. Eccles. 12. 14. *For God shall bring every Work into Judgment, with every secret Thing, whether it be good, or whether it be evil.* These therefore, are mentioned here as a Motive or Argument, to excite Men to fear God and keep his Commandments; because their Persons and their Actions will be brought to Judgment. Here are two great Truths asserted:

(1.) That there will certainly be a Future, General Judgment.

(2.) That not only the Persons, but all the Actions of Men, secret as well as publick, will then be judged every Work, and Word, and Thought shall.

shall then be impartially weighed, and tried by the universal Judge. *Enoch* who lived seven Hundred Years after the Creation of the World, then foretold Christ's Coming and the Day of Judgment; Also the Apostle *Jude* says v. 14. *And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten Thousand of his Saints, to execute Judgment upon all, and to convince all that are ungodly among them, of all their ungodly Deeds, &c.* And the Apostle *Paul* declares, That we must all appear before the Judgment Seat of Christ, that every one may receive the Things done in his Body whether good or evil. 2 Cor. 5. 10. Here the Apostle asserts, that there will be a future Judgment, and that it will be universal. All must appear before the Judgment Seat. None are to be exempted or dispensed with, whether they be young or old, rich or poor, high or low. The greatest Kings and Monarchs of the World, who have made the Earth to tremble, must stand naked at Christ's Tribunal to be judged by him, and then every one shall receive a suitable Recompence to what he hath done. I might quote many other Scriptures to the same purpose. But those I have mention'd
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sufficiently manifest the Testimony of God in Scripture.

Secondly, A future Judgment is certainly determined by the firm and unalterable Decree of God. He that made the World, and that does uphold, preserve, and govern it, hath immutably purposed, to judge the World in Righteousness. There is a twofold Judgment falls under God's Appointment: The One is particular, the Other is general. Of the particular Judgment the Apostle speaks. *Heb. 9. 27. 'Tis appointed for all Men once to dye, and after that the Judgment. 'Tis appointed, 'Tis enacted in the High Court of Heaven, by the infinitely wise God; 'Tis the Statute Law of him, who is King of Kings, and Lord of Lords; that Men shall dye, and that after Death they shall be judged. The Latter, to wit, the General Judgment, is as certainly and unalterably ordain'd and determin'd by a wise and holy God, as the former, to wit, the Day of Death; which no one pretends to deny. The Apostle says, Acts 17. 31. That God hath appointed a Day, in the which he will judge the World in Righteousness, by that Man, whom he hath ordained.* Here the Apostle doth intend the general Judgment, and he shews, that both it, and every Thin
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relating to it, falls under the Ordination of God. God hath appointed, that there shall be a *Future Judgment*, and that there shall be Solemn Day, or Time, for the transacting it. He hath ordained, who shall be the Judge, even the *Man Christ Jesus*; and who shall be the Persons judged, and they are the *whole World*; Or the whole Race of Mankind, together with fallen Angels. And if this be the Appointment of God, who can reverse it? who can prevent, or hinder it? The Counsel of the Lord shall stand, and he will fulfil all his Pleasure.

Thirdly, Man's Relation to God, does necessarily infer a *future Judgment*. All Men are God's Creatures, made, and maintain'd, both by him, and of him. By him, as the Efficient Cause; and of him, as the final Cause. *Acts 17. 29. In him we live, move, and have our Being.* And if we live, and move in God, and our Beings do absolutely depend upon him, 'Tis reasonable, that we should be devoted to him, as our ultimate End. God hath made us rational Creatures, capable of knowing, and serving him; and in Order to it, he hath given us a Law, to be the Rule of our Faith, and Practice: The Observation of

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which he enforceth by Promises, of Rewards, and Threatnings, of Punishments. 'Tis requisite, therefore, that there should be a future Judgment, a particular Time, to enquire into the Observance of God's Law, that the Loyal and Obedient may be rewarded, and the Wicked punished. God hath given to all Men a Stewardship, and, 'tis fit, they should give up their Accounts to their Lord, that employ'd, and trusted them. *Luke 16. 2. Give an Account of thy Stewardship, for thou shalt be no longer Steward.* Every Person hath one Talent, or other, to trade with for Eternity; and, therefore must come to Judgment, that it may be known, what Improvement he hath made of it.

Fourthly, God's Justice requires, that there should be a Future Judgment; that he may render to every one, according to his Deeds. He is the Judge of all the Earth, and therefore will do right. Rom. 2. 5, 6, 7, 8. But after thy Hardness and impenitent Heart, treasurest up unto thy self, Wrath against the Day of Wrath, and the Revelation of the righteous Judgment of God. Ver 6. Who will render to every Man according to his Deeds. Ver. 7. To them,

them, who by patient Continuance in Well-doing, seek for Glory, and Honour, and Immortality, Eternal Life. ver. 8. But to them that are contentious, and do not obey the Truth, but obey Unrighteousness, Indignation, and Wrath. ver. 9. Tribulation, and Anguish upon every Soul of Man, that doth evil. The Justice of God, and his Indignation against Sin and Sinners, are not fully manifested, and exerted here, in this World. Here the Wicked commonly prosper, and the Godly are afflicted; Here the worst of Men spread themselves, like a green Bay-tree, wash their steps in Butter, wallow in sensual Delights, and Pleasures, usurp Authority over, and trample the Godly under their Feet: Whereas the Righteous are usually persecuted, and afflicted, poor and despised; as you may see at large in *Psalm 73*. 'Tis necessary, therefore, that there be a future Judgment, to vindicate the Reputation of God's Justice, which is exposed to censure, whilst the ungodly prosper in their Wickedness, and Virtuous Persons are afflicted, and distressed, are made the Scorn of the Prophane, and the Song of the Drunkard, as if they were the Off-scouring, the Dung

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Dives had his good Things, and *Lazarus*
his evil Things. *And if we have Hope*
only in this Life (saith the Apostle) *we*
are of all Creatures most miserable. 1 Cor.
15. 19. God will, therefore, have a
future Judgment, that there may be a
visible, and an equal Distinction put
between those that fear him, and those
that fear him not; Things will have
another Aspect hereafter, than now
they have: When you see *Jesus* con-
demn'd, and *Barrabas* releas'd, con-
clude that a Time will come, when In-
nocency shall be vindicated, and Wick-
edness condemned. On this very Ac-
count, *Solomon* concludes, that there will
be a *Future Judgment*; That what Injury,
and Injustice is now done upon Earth,
may be rectify'd hereafter. *Eccles.* 3. 16,
17. *And moreover, I saw under the Sun,*
the Place of Judgment, that Wickedness
was there, and the Place of Righteousness,
that Iniquity was there. *I said in my Heart,*
that God shall judge the righteous, and the
wicked: As if he had said, There is
but little Equity and Justice among
Men here upon Earth; and, therefore,
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into his own Hand, he will recompence the Wicked according to their Merits, and will bring forth the Righteousness of his People as the Light, and their just Dealing as the Noon-Day. So much of the first General Head, *There shall be a Future Judgment.*

II. *That there is a Solemn Day, or Time appointed for it;* when the General Judgment shall commence, be fully transacted and compleatly finished. So in that fore-mention'd Scripture, *Acts 17. 28.* The Apostle declares, *God hath appointed a Day, wherein he will judge the World in Righteousness, by that Man whom he hath ordained.* Not only the Thing it self, but the Time of it is determin'd by God, and 'tis called a Day, whereby we are not to understand, such a Proportion of Time, as is commonly signified among Men, by a Day natural, or artificial; consisting but of a few Hours. But here it imports a certain, and a fixed Space of Time, of considerable Length, sufficient for such a Transaction, which God hath unalterably determined and appointed. Hence, we often read of the Day of Judgment; *VVoe to thee Chorazin, VVoe*

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to thee Bethsaida, (said Christ) *It shall be more tolerable for Tyre and Sidon, at the Day of Judgment, than for you.* Matth. 11. 21, 22. Sometimes 'tis Emphatically call'd [*that Day*]. So 'tis in the Text, and many other Scriptures. *Many will say to me in that Day, Lord, have we not prophesied in thy Name? Matth. 7. 22. and also Matth. 24. 36. Of that Day and Hour knoweth no Man, no, not the Angels in Heaven; but my Father only.* Here our Saviour declares, that there will be a general Judgment, and that there is a Solemn Time allotted for it, which by way of *Emphasis* he calleth *that Day*. But when it will begin, or how long it will continue, is a Secret God hath reserved in his own Breast. Sometimes 'tis call'd *The Day of God*; 2 Pet. 3. 12. because 'tis of God's Appointment, and because the Glory of his Grace, and Justice, will be abundantly manifested therein. Sometimes 'tis call'd *The Day of Christ*, Phil. 1. 6. because 'tis the Time of his Second Appearance, when he shall come with great Power and Glory, and with all his mighty Angels to judge the World: And to mention no more but this, Tis sometimes call'd *The Last Day*.
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John 12. 48. Because it doth commence at the Latter End of the World, and when it concludes, there will be a Final End of Time, and all Things shall be swallowed up in a vast Eternity.

III. *What Kind of Day this will be.* I answer briefly, It will be,

1. *A Great Day:* So it is often call'd in Scripture, Jude ver. 6. *And the Angels which kept not their first Estate, but left their own Habitation, he hath reserved in everlasting Chains under Darknes unto the Judgment of the great Day.* It may be call'd a great Day upon several Accounts. (1). Because of the vast space of Time it will comprehend; Some think the Day of Judgment will last a Thousand Years, from that Expression of the Apostle Peter, 2 Pet. 3. 8. *That one Day is with the Lord as a thousand Years, and a thousand Years as one Day.* But this is only Conjecture, however we may certainly conclude, that so great a Transaction as this, wherein so many Millions of Millions are to be try'd, and judg'd, will take up a vast Proportion of Time. (2) 'Tis a great Day, if you consider the

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Greatness, and the Importance of the Things, that are to be transacted in it. Then Christ's Kingly Power and Authority, will be gloriously demonstrated; Then God will be justify'd, in his Judgment of the World; Then the Righteous shall be openly acquitted, and the Wicked everlastingly condemned. An Eternity of Happiness, or of Misery, doth immediately follow upon the Conclusion of this Day. I might, abundantly, manifest the Greatness of this Day, but my Time will allow me to do little more, than mention these Things.

2. As it is a *Great Day* in it self, so it will be a *dreadful Day* to the Wicked. The Horror, and Terror of ungodly Men, in this Day, will be so great, as to surpass all our Conceptions and Expressions. Was the Day of Vengeance upon the *Jews*, for their obstinate Rejection of Jesus Christ; when they were so miserably, and so universally destroy'd by the *Romans*, called, *the great and dreadful Day of the Lord*. Matth. 4. 5. What do you think, the Day of Judgment will be to wicked Persons at last, of which, that was only a Shadow, or an Emblem. This is called

called the *Great Day of his Wrath*, wherein it is set forth to the utmost, upon all such, as are the deserved Objects of it; and, therefore, in this Day unchanged Sinners will cry to the Rocks, and to the Mountains, to fall upon them, and to hide them from the Eye, from the Vengeance of their offended Judge. But all in vain, *for how can we escape, if we neglect this great Salvation.* The Apostle John speaking of Christ's Second Coming, saith, *Behold he shall come with Clouds, and every Eye shall see him, and they also which pierced him, and all the Kindreds of the Earth shall wail, because of him.* Rev. 1. 7.

3. As it will be a *dreadful Day* to the Wicked, so it will be a *joyful Day* to the Godly. The Thoughts of it revive, and support them here, under all the Sorrows and Sufferings of this present Time. A Prospect of this Day, by Faith, makes them joyful in Tribulation, patient in Suffering, contented in Losses, and courageous in the midst of the greatest Difficulties: This made the Apostle Paul to triumph in the Approach of his Martyrdom; *I have fought the good Fight* (saith he) *I have*

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have finished my Course, I have kept the Faith; Henceforth there is laid up for me a Crown of Righteousness, which, the Lord the righteous Judge shall give me at that Day. 2 Tim. 4. 7, 8. And if the Expectation of this Day be so comfortable, and so reviving to diligent Saints, who are, in some measure, prepared for it; What will the Day it self be to them, when they shall see and enter upon all those great and glorious Things, that before they beheld only by Faith, and enjoy'd only in the Promises? Then all Tears will be wiped from their Eyes, and they shall sigh and mourn no more. There was a Time, when they sowed their Seed with Tears, but then they shall bring their Sheaves with Joy. Psalm 127. 5. Then they shall enter into the Joy of their Lord. Psalm 25. 21. For in his Presence is Fulness of Joy, and at his Right Hand are Pleasures for evermore. I might have mention'd several other Adjuncts of this Day, but I wave them, that I may shut up this Discourse with two or three practical Inferences.

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APPLICATION.

Is it true, That there shall certainly be hereafter a Day of Judgment? Then,

1. Let us labour firmly to believe it. The Generality of Men do not really believe this great Truth, that they must dye, and go to Judgment. That there is a Reckoning Day appointed, when they must give an Account to Christ, the Judge of Quick and Dead, of all that they have done in the Body, whether it be good or bad. May be, they will say, they do believe it, but their Vanity and Wickedness, their Covetousness and Worldliness plainly demonstrate the contrary. See therefore, a firm Perswasion of the Certainty of a Future Judgment, without which, the Thoughts of it can have no Influence upon your Conduct.

2. Labour to manage all your Concerns with an Eye to this Day. Let it be daily in your Thoughts, lying down and rising up: And in all your Natural, Civil and Religious Actions, do you entertain a particular Respect unto it. Take heed that you be not over-charged with Surfeiting and Drunkenness, and the

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Cares of this Life, lest that Day come upon you unawares. Luke 21. 34. Take heed of spiritual Sloth and Negligence, lest your Lord comes suddenly, and find you sleeping: Beware how you napkin up the Talents God hath given you, not doing any good with them in your Generation, lest you have the dreadful Reward at last of that *Unprofitable Servant*, who was cast into outer *Darkness*. Matth. 25. 30. Be careful, that you do nothing that may turn to your Shame and Sorrow, Disadvantage and Confusion, in that great and terrible Day of the Lord that is approaching: Labour so to eat and drink, to buy and sell, to pray and hear, and to manage every Concern here upon Earth, as may yield you Comfort in the Day of Judgment.

3. *Will there be hereafter a Day of Judgment? Then you should be constantly expecting and looking for it.* Every Time you look up to the Clouds, remember that you have a Saviour, who in Time will come from thence, and call the World to an Account. Look, therefore, for his Coming to judge the World, with an humble and patient Expectation, quietly waiting for his

Salvation. Heb. 9. 28. *Christ was once offered to bear the Sins of many, and unto them that look for him, shall he appear the second Time, without Sin unto Salvation.* Here you have an Account of a two-fold Coming of Christ; the former was in his Incarnation and Humiliation; and the latter will be in his Exaltation: He first appear'd in the Form of a Servant, but his second Appearance will be with the Majesty and Glory of a King. In his first Coming he bore the Sins of many, he suffer'd and dy'd as if he had been a Sinner, for he was made Sin for us, tho' he *knew no Sin*, in himself, *that we might be made the Righteousness of God in him*; but in his second Coming he will appear without Sin, not only without the Presence of Sin, but without the Imputation of it; not only without Sin, as he is personally consider'd, but his Mystical Body, the Church, will then be pure and holy, beautiful and glorious, *not having Spot or Wrinkle or any such Thing.* Eph. 5. 27. But to what End will he appear? why to bring Salvation, to give the actual Possession of that Salvation he had purchased by his Death. And who are the Persons that shall partake of this Sal

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vation? I answer, all such as do sincerely look and wait for his Coming. You must look for the Day of Judgment, so as to desire and long for it. *The Spirit and the Bride say come*, that is, the Spirit in the Bride, or the Bride by the Assistance, Influence, and Abituation of the Spirit saith, *Come, Lord Jesus, Come quickly.*

4. *Will there be hereafter a Day of Judgment? Oh! then constantly prepare for it.* Be ye always ready, for ye know not what Hour your Lord will come. The Day of Judgment is the great and notable Day of the Lord, and, therefore, we should be continually providing for it. Take heed you be not surprized by the mid-night Cry, and found, like the foolish Virgins, without Oyl in your Vessels, when you are summoned away to Judgement. *Gird up the Loins of your Minds, be sober and hope to the End; for the Glory that is to be brought to you, at the Revelation of Jesus Christ.* 1 Pet. 1. 13. The Apostle doth here allude to the ancient Custom of those *Eastern Countries*, where both Women and Men wearing long Garments were wont to tuck, or gird them up, when they were going a Journey, or engaging in any Work or Service.

Service. Sirs, 'Tis your unquestionable Duty, not only to be *looking for*, but to be *hasting to the Coming of the Day of God*. 2 Pet. 3. 10. You can't *Accelerare Diem* hasten the Day it self, for that is fixt and unalterable; but you may *Accelerare ad Diem*, hasten to this Day, by suitable Preparation for it, by getting into a Readiness and Fitness for it. 'Tis said, the Bride, the Lamb's Wife made her self ready; and if you would be ready for this Day, your Persons must be justify'd, your Natures must be sanctify'd, your Sins must be pardoned, your Lusts must be mortify'd, your Graces must be exercised, your Lights must be burning, and ye your selves like unto Men that wait for their Lord, when he will return from the Wedding, that when he cometh and knocketh, you may open to him immediately.

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----- *For I know whom I have believ'd,
and I am perswaded, that he is able
to keep that which I have committed
unto him against that Day.*

HAVING finish'd in my last Discourse
the Second Doctrine; I now pro-
ceed to the Third.

Doct. 3. *Every True Believer makes
Christ his Trustee in the Concerns of
his Soul, relating to this Day.*

Two Things are here to be demon-
strated.

*First, The 1st, that every true Believer
makes Christ his Trustee in the Concerns of
his Soul, relating to the Great Day.*

*Secondly, The 2^d, or, The Reason
why every true Believer makes Christ his
Trustee.*

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Trustee in the Matters of his Soul, relating to this Day.

First. *That every true Believer makes Christ his Trustee, in the Matters of his Salvation relating to this Day.* This is a Thing so necessary, to constitute a true Believer, as that he cannot possibly be one without it. These are reciprocal Terms, He that makes Christ his Trustee, is a true Believer, and he that is a true Believer makes Christ his Trustee. Now there are two Things necessary to make a Person a Trustee, *viz* (1) That there be a Trust reposed in him. And (2) That he accept of it. If either of these Things be wanting, That there is no Trust committed to him, or that he refuses to accept of it, He cannot be properly and truly called a Trustee; But in the Transaction between Christ and Believers, both these Things are to be found. There is a Trust committed, and a Trust accepted.

(I) There is a Trust committed to Christ, both by God the Father, in reference to Believers; And, (II) By Believers, in reference to themselves.

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to Believers. Christ is the Father's Trustee, true to the Accomplishment of the Eternal Designs and Purposes of his Grace, in the Redemption of lost Sinners. God having determined to glorifie the Treasure of his Grace, in the certain Salvation of his Elect, entrusted Jesus Christ with the Management of this Affair. Now, that the Father reposed a Trust in Christ, in reference to the Redemption of Sinners, is evident; if we consider the following Particulars, which I shall not largely insist upon, tho' the mentioning of them will be needful, to encourage our trusting in Christ. For if the Father had not trusted him with the Work of Redemption, and with the Souls of Believers, there would have been no Foundation of Hope for us; no Arguments, Reason or Encouragement for us to commit our Souls, and our Concerns into his Hand. Christ could not have been the Redeemer of Mankind, the Saviour of Sinners, the Mediator between God and Man; had not God the Father approved of it, and actually designed, and authorized him to undertake it; and that he hath done so, will appear, if we consider, what

the Scripture doth relate concerning it. Now in Scripture we find,

(1.) That God the Father did elect and choose Christ to the Work of Redemption. *Behold mine Elect* (saith God) *in whom my Soul delights.* Isa. 42. 1. *I have made a Covenant* (saith God) *with my Chosen.* The Covenant here mention'd, is the Covenant of Redemption between the Father and Son, touching the Recovery of fallen Man; and he has made it with his chosen; that is, with Christ; whom he hath chosen to this Undertaking. *Psalms 89. 3. He is a living Stone* (saith the Apostle Peter) *disallowed indeed of Men, but chosen of God and precious.* *Behold* (saith God) *I lay in Zion, a Chief Corner-Stone, elect and precious, and he that believeth in him shall not be confounded.* 1 Pet. 2. 4, 6. Our Election to Eternal Life, doth pre-suppose Christ first chosen, before us, as the Head of the Elect. Hence we are said to be chosen in him, *Eph. 1. 4. According as he hath chosen us in him, before the Foundation of the World; Chosen us in him, in him, as Members in their Head; or thro' him, as the only Mediator and Redeemer.*

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also called him to the Work of Redemption. *Isa. 42. 6* *The Lord, have called thee in Righteousness, and will hold thine Hand, and will keep thee, and give thee for a Covenant of the People, for a Light of the Gentiles.* The Person calling, is God the Father; the Person called, is Jesus Christ; The Work to which he was called, was the Work of Redemption; to be a Covenant of the People, for a Light of the Gentiles. The manner in which he was called, and this was in Righteousness, *I have called thee in Righteousness*; and finally here are the Promises or Encouragements, by which the Call was enforced, and these are Promises of Assistance and Support; *and will hold thy Hand*; of Protection and Security in his Work; *and will keep thee.* The Apostle Paul declares, that Christ was called of God an High Priest, after the Order of Melchizedeck. He did not take this Work upon himself, but was called of God to it as *Aaron.* Heb. 5. 4, 10.

3. As God hath chosen and called Christ to Redemption Work, so he hath actually sent him into the World to accomplish it. Hence he is called *the Messenger of the Covenant, Mal. 2. 1.* He is

is God's Messenger, in pursuance of the Covenant of Redemption, transacted between the Father and the Son. *When the Fulness of Time was come* (saith the Apostle) *God sent forth his Son, made of a Woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons.* Gal. 4. 4. And we find our Blessed Saviour, often speaking of his divine Mission, that he came to do the Will of him that sent him.

4. God appointed Christ to this Work, he was designed and deputed by the Father for this very End and Purpose. Consider (saith St Paul) *the Apostle and High Priest of our Profession, Christ Jesus: Who was faithful to him that appointed him, as also Moses was faithful in all his House.* Heb. 3. 1, 2. The Apostle here acquaints us with three great Truths. (1) With the Office of Christ, What it was, and wherein the Nature of it lay. He is the *High Priest of our Profession*, which comprehends the Whole of his Redemption-Work. (2) He shews how Christ came to be invested with this Office, it was by the Father's Appointment. (3) He declared how Christ discharged this Office, it was

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was with Faithfulness. As *Moses* was faithful in his Work, so was *Christ* in his; not that there was any Proportion or Equality between the Faithfulness of *Moses* and that of *Christ*. The former was so imperfectly, and as a Servant; but *Christ* was so perfectly, and as a Son, who was Lord of the House and builded it himself; 'Twas the Will of God, his signified and declared Will, that *Christ* should redeem lost Souls. John 6. 38. *I came down from Heaven, not to do my own Will, but the Will of him that sent me.*

5. God the Father formed *Christ* from the Womb, that is, prepar'd for him a Body, an Humane Nature, that by suffering in it he might satisfy divine Justice, purge away Sin, and save poor perishing Sinners from Sin and Hell. Isa. 49. 5. *And now, (saith the Lord) that formed me from the Womb, to be his Servant, to bring Jacob again to him.* The Restoration of lost Man to a State of Peace and Amity with God; and of Rebellious Man to a State of Submission and Subjection to God, was the great End, why *Christ* was made Flesh and dwelt among us, why the Father formed him from the Womb. Heb. 10. 5.

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Sacrifice and Offering thou wouldst not, but a Body hast thou prepared me. God would not be put off with the Sacrifices of Beasts, they were not equivalent to the Life of Man forfeited by Sin, they could not satisfie offended Justice, nor give God the Honour that Sin had taken from him; and therefore he prepared Christ a Body, that by the suffering of his Human Nature, and the Dignity of his Divine, he might open a Way for penitent Sinners to the Mercy Seat, and bring in an Everlasting Righteousness.

6. We find that God the Father appointed Christ; and sealed him for this End and Purpose, that he might be the Saviour of Sinners. He anointed him: Hence he is called *God's Anointed*. Psalm 2. 2. *The Kings of the Earth set themselves, and the Rulers take Counsel together against the Lord, and against his Anointed*; that is, against Christ, who was anointed by God, and constituted King, High-Priest and Prophet; for so 'tis interpreted. *Acts* 4. 26, 27. And so much is signified by the Names *Messias* and *Christ*, which are in Scripture given to him. Christ was anointed as well as appointed to the Work of Redemption.

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demption. *Isa. 61. 17, &c.* The Spirit of the Lord God is upon me, because he hath anointed me to preach glad Tydings to the Meek, &c. He was filled with the Spirit, and that without Measure, to qualifie him for this Service; He was so full of the Spirit, as never was any besides, and therefore he is said to be *Anointed with the Oil of Gladness above his Fellows. Psal. 45. 7.* And as Christ was anointed by the Father, so he was sealed by him; that is, he received a Commission from him under Hand and Seal, as it were to undertake the Work of Redemption. I shall not now mention, the various Ways, by which Christ was sealed: 'Tis sufficient to my present Purpose for us to know that he was really sealed, that is, sent forth by God, with ample Authority and Eminent Abilities, to discharge the Work of Redemption.

7. God the Father hath given a certain Number of Souls into the Hand of Christ, for him to redeem and save. As he trusted the blessed Jesus with the vast Concerns of his own Glory, so also with the Persons. the Interest and the Happiness of all the Elect. *John 6. 39.* *And this is the Father's Will which hath sent me,*

me, that of all which he hath given me I should lose nothing; but should raise it up again at the last Day. Here, you see, are a People given to Christ by the Father; Here is a Great Trust committed to his Wisdom, Care and Faithfulness. God is resolved that some shall intallibly be saved, and be everlasting Monuments of his Grace, and in Order to this End hath committed them to Christ, to redeem them to it, to fit them for it, and to bring them to the actual Enjoyment of it. *John 17. 2. As thou hast given him Power over all Flesh, that he should give Eternal Life to as many as thou hast given him.* The Elect are as a Depositum, a Trust put into Christ's Hand, he is charged with them, He is the Father's Trustee in reference to them, and to him he gives up his Account, how he has discharged the Trust committed to him. Hence when Christ was about to leave the World, he did in a Solemn stated Prayer to the Father, declare that he had finished the Work which his Father gave him to do. *I have manifested thy Name (said he) to the Men which thou gavest me out of the World, thine they were, and thou gavest them me, and they have kept my Words, For I have given un-*
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to them the *V*Words which thou gavest me, and they have received them, &c. *V*While I was with them in the *V*World, I kept them in thy Name, Those that thou gavest me I have kept, and none of them is lost, but the Son of Perdition; that the Scripture might be fulfill'd. John 17. 4, 6, 8, 12. Now I pray you, put all these Things together; That God the Father elected and called, sent and appointed, formed and fitted, anointed and sealed Jesus Christ for the Work of Redemption, and that he hath given a determinate Number into his Hand, to redeem and preserve them unto Glory; I say, consider these Things, and it will plainly appear, that Christ hath a Trust committed to him by the Father, in reference to all such as shall believe in him.

(2.) *As the Father committed this Trust to Christ, so he readily and willingly accepted it.* Had he refused the Undertaking, there could have been no Trust reposed by the Father in him, and consequently we must have unavoidably perish'd in our Sins. He could not be a Redeemer, a Saviour, a Trustee, without his own Consent: He was not under any Constraint, or Force to undertake this Work; but he set upon it with

with great Satisfaction and Delight. This the Apostle Paul does plainly declare, *Heb. 10. 5, 6, 7. Wherefore when he cometh into the World, he saith Sacrifice and Offering thou wouldst not, but a Body hast thou prepared me. In burnt-Offerings and Sacrifices for Sin thou hast had no Pleasure: Then said I, Loe! I come (in the Volumn of the Book it is written of me) to do thy Will, O God. As if Christ had said, I see there is no way of expiating the Sin of Man, no way of Pacifying an angry God and of saving guilty Sinners, unless I my self do undertake it. Legal Sacrifices are not sufficient for this Purpose, and all other Methods invented by Men are ineffectual. There is but one way left for Man's Redemption, and this is by the Incarnation, Death and Obedience of the Son of God. 'Tis the Father's Will that all Mankind should not eternally perish, and that in order to the saving of Sinners, I should be made Sin for them, should be a Sacrifice for their Sin, and dye that they might live: Now this Will of God I readily acquiesce in, I accept the Trust which God hath committed to me, I approve of the Difficulties and Costly Terms of Man's Salvation. Loe! I come,*

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O God, to do thy Will; I assume the Nature of Man, I appear in the Form of a Servant, I lay aside the Robes of my Glory, and am contented to be made under the Law, to be of no Reputation, to be bruised and afflicted by God, that so I may reconcile God to Man, and Man to God. Now you see there is nothing wanting, to make Christ the Trustee of God, in the Salvation of Sinners, because there is a Trust committed to him by God and an Acceptance of it, by him. I now come,

(II.) To shew that *there is a Trust committed to Christ, by every true Believer, and an Acceptance of it by him.* In demonstrating this great Truth, I shall,

(1.) *Shew that all Believers do repose a Trust in Christ.*

(2.) *What those Things are, that Believers do trust Christ with.*

(3.) *That Believers, in trusting Christ with these Things, have an Eye to the Day of Judgment.*

(4.) *That Christ doth certainly accept of this Trust, that is committed to him by Believers.* Now all these Things duly consider'd, and fully confirm'd, will make it evident, that Christ is the Believers

liever's Trustee, as well as the Father's, in reference to their Eternal Salvation.

(1) *I shall shew that all true believers do repose a Trust in Christ.* This is so necessary, so essential to a Believer, that without it he is no Believer at all, and has no Right to claim the Name. A true Believer is one that puts his Trust in Jesus Christ, and in God thro' him. Take away this, he may indeed be a Professor of the Doctrine of Christ, he may be a Member of the Visible Church of Christ, and a great Pretender to Godliness; but without a Trust in Christ, he cannot be a sound Believer. 'Tis the Property of every gracious Person, to commit a Trust to Christ, *tho' he say me (said Job.) yet will I trust in him.* Job 13. 15. How often doth David profess his Trust in the Lord, and his Resolution to commit himself and all his Concerns into his Hands? *Psal. 7. 1. O Lord, my God, in thee do I put my Trust.* And also *Psal. 71. 5. Thou art my hope, O Lord God, thou art my Trust from my Youth.* The like Profession is made by him in many other Texts of Scripture, which I need not stand now to mention. The

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Apostle Paul declares in my Text, *I know in whom I have trusted, and am persuaded, that he is able to keep that which I have committed unto him against that Day.* Here you see, that Christ was the Object of the Apostle's Trust, and there was a Concern of the greatest Importance, that he committed to him. This was not a peculiar Attainment of the Apostle, but 'tis that which is common to every Believer in Christ, to commit a Trust into his Hands.

(2.) *What are those Things that Believers do trust Christ with.*

1. They trust him with their Persons. As God hath given them unto Christ, to redeem, sanctifie and preserve them unto Glory; so they do solemnly and heartily give up themselves to him, for the same blessed Ends and Purposes aforesaid. *The Macedonians gave their own selves unto the Lord.* 2 Cor. 8. 5. They not only devoted themselves to him, as his proper Right and Due; but they put themselves into his Hand, to be kept by him in the way of Grace here, to his Eternal Kingdom hereafter. Christ gave himself a sacrifice for them. *Gal. 2. 20.* And should they not unreservedly give themselves to

to him, they would be guilty of great Ingratitude. There is a double Trust in reference to themselves, that Believers do commit to Christ.

(1.) They trust him with their precious and immortal Souls. They know the Worth and Excellency of their Souls, They know the Danger they are in from Sin and Satan, and the Impossibility they are under, to defend and keep themselves; and therefore they commit them to the Care and Mercy of Jesus Christ. 1 Pet. 4. 19. *Wherefore let them that suffer according to the Will of God, commit the keeping of their Souls to him, in well-doing, as unto a faithful Creator.* As this is the more especial Concern of all the Martyrs, and of all pious Sufferers on the Account of Christ; so 'tis really the Duty, and in some measure, the Practice of all true Saints whatsoever. Psalm 31. 5. *Into thine Hand I commit my Spirit, thou hast redeem'd me, O Lord God of Truth.* The Consideration of Christ, as a Redeemer, is a powerful Motive to Confidence in him; this strongly inclines the Believer to trust his immortal Soul in the Hands of him, who loved him and gave himself for him. When Ste-

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phen was just expiring, He cry'd, *Lord Jesus receive my Spirit.* A& 7. 59. He had sincerely given up his Soul to Christ before, for Sanctification and Preservation; but now it being upon the Point of Separation from his Body, he doth renew his Dependance upon Christ, and begs him to take it into his Arms, and give it immediate Enjoyment of himself.

(2.) As Believers trust Christ with their Souls, so also with their Bodies. Having given him the greater, they cannot deny the less; if he be worthy to be trusted with their Souls, which are immortal Principles, of more Worth than all the World, how can they refuse to trust him with their Bodies, which are corrupt and perishing Things, of far less Value than their Souls. They trust Christ with the Preservation of their Bodies, resting in him for the Continuance of their Life and Strength; so long as it shall be for God's Glory and their Spiritual Good. *Psal. 31. 15. My Times are in thy Hand, &c.* (said the Psalmist.) They were in God's Hand as a Creator, and so were at his Dispose; as are all the Things which he hath made. This should teach us

us Submission to the Divine Will, both in Life and Death; but the main Thing, which quieted and satisfied the Psalmist was, the Consideration that his Times were in God's Hand, as a Redeemer and as a Saviour. As such he had committed them to his Trust, and was pleased that they were lodged in such gracious and faithful Hands as Christ; and as Believers trust Christ for the Preservation of their Bodies, so also for the Sanctification of them, that whereas they had been Instruments of Sin, they might become Servants of Righteousness, be made the Temple of the holy Spirit, fitted for his Residence and refined by his Influence, that Christ may be magnified and glorified by their Bodies, as well as by their Souls. *Phil. 1. 20.*

2. Believers do trust Christ with their Temporal Concerns, with all the Affairs, Comforts and Enjoyments of this present Life; they choose God to be their Portion, and desire that he should choose other Things for them. *Psalms 47 4. He shall choose our Inheritance for us. &c.* David had taken the Lord to be his Shepherd, and therefore concluded, that he should be supply'd with

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all necessary Good. *Psal. 23. 1. The Lord is my Shepherd, therefore, I shall not want.* God was his Shepherd in a peculiar manner, he had chosen him as such, he had trusted him with all his Temporal Concernments; and therefore could say with a triumphing Confidence, I shall not want. The Apostle *Peter* exhorts Christians to cast all their Care upon the Lord, not to be anxious and solicitous concerning the Things of this Life; but to leave all their Matters in the Hand of a faithful Redeemer, who careth for them. Believers are obliged to *commit their Ways unto the Lord*, which Obligation is enforced with a Promise, *and he shall bring it to pass.* *Psal. 37. 5.* And as Believers commit their Way to Christ, so likewise their Worldly Interests and Enjoyments; They know that Christ is wiser than they, that he knows what Condition of Life, what proportion of Worldly Good Things is best for them; and therefore they are contented with his Allotments, and trust him for all the Good they want.

3. Believers trust Christ with all their, spiritual and eternal Concernments. Not only with their Souls; but with
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their Substance; not only with their Goods, but with their Graces: In a Word, not only with their Holiness here, but with their Happiness hereafter. *The Life which they live in the Flesh, is by the Faith of the Son of God.* Gal. 20. 20. They rest and stay upon him for a perfect Righteousness, to justify them, for a Fulness of Grace to sanctifie them, and for a Sufficiency of Strength to enable them for every good Word and Work. Every just Man doth live by Faith, that is, he trusts all his spiritual and eternal Concerns in the Hands of Christ. By Faith he derives from Christ all the Grace he wants here, and secures all the Glory necessary, to make him happy hereafter. *In the Lord (said the Church) have I Righteousness and Strength.* What ever is necessary to Maintain their Spiritual Life in this World, and to complete and perfect it in the next, they do heartily depend upon Christ for. These Things duly consider'd, plainly demonstrate, that Christ is the Object of a Believer's Trust.

3. That Believers in Trusting Christ with these Things, have a special Eye to the Day of Judgement; so had St Paul in many

Text

with their Text, *And am perswaded (saith he) that*
 es: In a *he is able to keep that Thing which I have*
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 efs here- *Apostle's Mind was intent upon the Day*
 ve in the *of Judgement, and therefore he depended*
 of God. *upon Christ for the Trust put into his*
 ay upon *hands, unto the Commencing of this Day.*
 nefs, to *What would it signifie to begin in the*
 of Grace *Spirit, and end in the Flesh, to put our*
 fficiency *hand to God's Plough, if we look back*
 for every *again? what will it avail us, to run well*
 very just *for a while, if we become weary of our*
 at is, he *Race, either sitting down, or turning a-*
 rnal Con- *side, before we have obtain'd the Prize?*
 By Faith *The Promise of a Crown of Life, doth be-*
 Grace he *long to none, but to such as are faithful*
 he Glor- *to the Death; and therefore, Believers*
 py here *to commit themselves, and all their Con-*
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 d to com- *Power and Glory, and with all his*
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 Christ for *Righteousness. What the Apostle pray-*
 , plainl- *d for for the Thessalonians, 1 Thess. 5. 33.*
 e Objec- *that he trusted in Christ for, in reference*
 ing Chri- *to himself; I pray God, your whole Spirit,*
 Eye to the *and Soul and Body be preserved blameless unto*
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 Tex *lievers trust Christ with, their Souls, that*
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they may be presented without Spot or Guilt, and consequently acquitted, and discharged by the Judge at that Day. Believers trust Christ with their Bodies, that they may be cleansed from Sin, and made Instruments of Righteousness here, that they may be raised up by his Almighty Power at the last Day, and then be spiritualized, changed and conformed to Christ's glorious Body. *Phil. 3. 21.* They trust Christ with their Temporal Concerns, that he may sanctifie, bless and order them in such a manner, as that they may be rather a Furtherance, then a Hindrance to their Preparation for this great Day, and finally they trust Christ with their spiritual Concerns, depending upon his Blessing of all the Means of Grace, that they may further the Salvation of their Souls, which otherwise would be unprofitable, and relying upon his gracious Influences, in order to their Perseverance and Growth in Grace, till they come to the Perfection of it in Glory. Having now seen, that Believers do repose a Trust in Christ, relating to the Day of Judgement, I shall consider.

4. *Christ's Acceptance of it* It will be no Advantage to us, to put our Trust in him, to commit our selves and our Af-

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fairs to his Inspection, Care and Direction; if he will not take the Trust upon himself; but peremptorily refuses to be concern'd about it. Whatever Confidence we do place in him, 'tis groundless if he approves it not; He can't be our Trustee without his voluntary and free Consent; 'tis necessary, therefore, for us to know, that Christ is more willing to accept our Trust, than we are to commit it to him. And that he is so, will appear, if we consider.

1. The Commands that he hath laid upon us to trust in him, and to put our selves, and all our Affairs into his Hand. *Look unto me* (saith he) *all ye Ends of the Earth, and be saved.* *Mat. 45: 22.* *Ye believe in God* (saith the blessed Jesus) *believe also in me.* *John 14: 1.* All those Precepts in Scripture, that require us to come to Christ, to receive and feed upon him, to believe in and rest on him, plainly demonstrate; that 'tis the Will of Christ, that we should make him our Trustee in the Matters of our Salvation. And if Christ doth command us, and invite us to trust in him, we may be sure he will accept of it; and will answer the Trust reposed in him; for to do otherwise, would be to mock his Creature which is no way consistent with his Holiness, Grace

Grace and Mercy. *He never saith to the House of Jacob seek ye my Face, or trust in me in vain.*

2. The Promise that Christ hath made to such as trust in him, is a plain Demonstration of his Acceptance. He would never make Promises to encourage our Trust in him, if he had no Design to undertake and answer it. He hath promised Blessedness to such as trust in him, *Psal. 40. 4. Blessed is that Man, that maketh the Lord his Trust, &c.* He may trust in other Things, and be disappointed, and be miserable for ever; but he that trusteth in the Lord, shall have all the Good he depends upon him for, all the Good that is necessary to make him eternally happy. Such as trust in the Lord are under the Promise of Safety, they have an Almighty God to protect and defend them *Psal. 125. 1. They that trust in the Lord shall be as Mount Sion, which cannot be removed, but abideth for ever.* Christ hath promised, that he will not cast out such as come unto him. *John 6. 37. That he that believeth in him shall never perish.* *John 3. 16. Come unto me (saith he) all ye that labour and are heavy laden, and I will give you Rest.* *If any Man thirst, let him come unto me and drink.* *John 7. 37.* All which Expressions

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do plainly signify his Willingness to accept the Trust, that Believers shall commit unto him. They need not be afraid to cast themselves, and their all upon Christ, for God hath said, *Behold I lay in Sion, a chief Corner-stone, elect, precious, and he that believeth on him shall not be confounded.* 1 Pet. 2. 6. So much shall suffice for the first General Head, that every true Believer makes Christ his Trustee in the Matters of his Salvation relating to the great Day.

Secondly, I come now in the Second Place to give you the Reasons of the Doctrine, or to shew, *Why every true Christian makes Christ his Trustee in the Concerns of his Soul, relating to this Day.* He does it,

1. Because he is sensible, that they cannot be safe in any other Hands. He knows that he cannot keep them, and that no Creature or Creatures in Heaven or Earth, are capable to secure them. He is convinced of his own Inability to protect himself, and to do any Thing that is truly good. He knows that the Way of Man is not in himself, he has not Wisdom enough to direct his Path, or Strength enough to go in it. That Man hath destroyed himself, but

cannot deliever and save himself. A true Believer is sensible, that if God should leave him to himself, he should quickly ruine and undo himself. That he is not sufficient of himself to speak a good Word, or think a good Thought, that he is compassed about with many Enemies. A Body of Sin and Death within him, and the Devil and the World without him; seeking continually the Destruction of his Soul. 1 Pet. 5. 8. And hath no Might, no Power of his own, to resist and keep them, and consequently must perish for ever, if he be not secured by a stronger Arm than his own. And as he himself can be no proper Guardian of his own Person and Grace; so he is convinced that all other Persons beneath Christ, are Physicians of no Value, and are too weak and too unworthy to take so great a Charge as this upon them. Acts 4. 12. *Neither is there Salvation in any other, for there is none other Name under Heaven given among Men, whereby we must be saved.* The Believer is made sensible, that his Soul and Body, all his Spiritual, and Eternal Concerns, will unavoidably miscarry for ever without a Keeper, and that no one is capable of such an Office as this, but Jesus Christ, and therefore, he is

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is dispos'd to make Christ his Trustee, in the Matters of his Salvation relating to the great Day.

2. Every true Believer makes Christ his Trustee, because he knows, that he is sufficiently able to discharge the Trust that shall be committed to him. This was the Reason why the Apostle Paul did entrust the blessed Jesus with his greatest Concernments. *I am persuaded (saith he) that he is able to keep that I have committed to him against that Day.* He can do it effectually, and there is no one that can do it besides him; All Power in Heaven and Earth is put into his Hand, All his People's Enemies are under his Feet, wherefore he is able to save them to the uttermost, *that come to God by him.* Heb. 7. 25. He hath an Almighty Arm, and all the Saints are kept by his mighty Power, *tho' Faith unto Salvation.* 1 Pet. 1. 5. *My Sheep (saith Christ) hear my Voice, and I know them, and they follow me. And I give unto them eternal Life, and they shall never perish; neither shall any Man pluck them out of my Hand.* John 10. 28, 29. We can't keep our selves, but Christ can keep us; and therefore we should put our selves into his Hand, who is able to keep us from falling, and to present us faultless before.

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154. *True Christians know*

before the Presence of his Glory with exceeding Joy. Jude, ver. 24.

3. Believers make Christ their Trustee because they know he is willing, yea, hath promised to accept their Trust. It signifies nothing, to repose a Trust in a Person, that is neither willing to accept it, nor able to discharge it; but no such Objection can be made against our Reliance upon Jesus Christ, because he hath both Power and Will, to answer the Confidence that we have in him. Hence the Keeper of *Israel* is one of the excellent Names given to him in Scriptures, *Psal. 121. 4. 5, Behold he that keepeth Israel, neither slumbers, nor sleeps. The Lord is thy Keeper, the Lord is thy Shade upon thy right Hand. He will keep him in perfect Peace, whose Mind is stay'd on him. Isa. 26. 3.* He that commits himself and his Concerns to Christ, with a staid and a fixed Mind, shall be kept in a State of Peace and Amity with God, and shall enjoy a great deal of inward Peace and Satisfaction in his own Conscience too. *O! how great is thy Goodness (saith the Psalmist) which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee, before the Sons of Men.* *Thou*

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shall hide them in the secret of thy Presence from the Pride of Man: Thou shalt keep them secretly in a Pavilion from the Strife of Tongues. Psal. 31. 19, 20. And if they shall be kept from the lesser Evil, much more shall they be secur'd from the greater; if they shall be hid from the Pride of Man, they may be assur'd, that they shall be deliver'd from the ruining Attempts of Sin and Satan. The Apostle *Paul* declares, that Christ is oblig'd in point of Faithfulness, to keep such as have committed themselves, and their Affairs to him. 2 Thess. 3. 3. *But the Lord is faithful, who shall establish you, and keep you from evil.* So that you see, Believers have very good Reason to make Christ their Trustee in all their Concernments, because that otherwise they cannot be safe, no one is capable of discharging such a Trust, but he, and he is sufficiently able, and willing to accept and perform it.

SERMON IV.

ON

2 Tim. I. Latter Part of Ver. 12.

*For I know whom I have believ'd,
and I am perswaded, that he is able
to keep that which I have committed
unto him against that Day.*

HAVING in some former Discourses
finish'd the three first Doctrines,
that which I shall now speak to, is,

Doct. 4. *That all true Believers, who
have made Christ their Trustee, may
be assur'd, that he will keep them
and their Concerns safe, to the Day
of Judgment.*

This is a Truth of very great Im-
portance, to the Peace and Comfort
of all true Believers; for what Satis-
faction and Quietness can they have,
if they know not that their Concerns

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are in safe Hands: If their Concerns were in their own Hands, or in the Hands of Men, they might miscarry; but being committed to the Care of Jesus Christ, they are secure and cannot be lost. That is very uncomfortable Doctrine, which teaches a falling from Grace, that a Man may be a Child of God to Day, and a Child of the Devil to Morrow, that he may be the Object of God's Love one Day, and the Object of his Wrath another; be justify'd now and condemn'd hereafter. If this were true, what a miserable Condition were we all in; who that has any Value for his Soul, and for his future Happiness, could be easie if he knew that they lay at such Uncertainties. Men would have but small Encouragement to Diligence in God's Service, if after all, their Labour might be in vain and fruitless: Men love to have their Persons, and their Interests safe in this World, and are restless when they imagine any Danger threatens them, till they have secured them. 'Tis strange, therefore, that any should be so great Enemies to their spiritual Comfort and Happiness, as to entertain Notions destructive of

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of the Safety of their best Concernments. Blessed be God, every true Believer may say, *I know in whom I have believ'd, and am perswaded that he is able to keep that which I have committed to him against that Day.*

Believers, as you have heard, have put their Concerns into Christ's Hand. He has accepted of the Trust, and is fully able to discharge it; what then can render them unsafe, what should they be afraid of, if Christ be for them, who can be against them? If he be their Trustee and their Guardian, what can ruine them? The great Difficulty lies in prevailing with our selves, to repose a Trust in Christ; but if this be truly done, and we have actually, and regularly made Christ our Trustee, we may rejoyce in the Midst of the greatest Difficulties and Troubles, by considering that our best Concerns are eternally sure and safe. If Christ hath undertaken to keep us, and is able to perform all that he undertakes, what should hinder our being kept in Safety to the great Day? Nothing can be thought of to obstruct it, but Unbelief. If we have this, indeed, committed to Christ, we could have no other

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upon him. But, blessed be God, we have no Reason to be concern'd about this, for he can no more cease to be faithful, than he can cease to exist. He may as well deny himself, as falsifie his Trust to us. 'Tis true, among Men, a Person may undertake a Trust, and be able to perform it, and yet thro' Perfidiousness wilfully violate it. All are not faithful to their Trust in doing what they ought, and what they have promised, tho' they are able to accomplish it: But, Thanks be to God, we have not the least Reason to doubt of the Faithfulness of our dear Redeemer; as will appear, if you consider,

1. That his Truth and Faithfulness is abundantly asserted in Holy Scripture. In the Old Testament we read, that *Righteousness shall be the Girdle of his Loins, and Faithfulness the Girdle of his Reins.* Isa. 11. 5. He is call'd in the New Testament a *faithful High Priest*, Heb. 2. 17. *Wherefore in all Things it behoved him to be made like unto his Brethren, that he might be a merciful and a faithful High-Priest, in Things pertaining to God, to make Reconciliation for the Sins of the People.* He proclaimed his Mercy in undertaking such a Trust, and he declares his Faithfulness in accomplish-

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thing it. He is in *Rev. 1. 5.* call'd a *faithful Witness*, and he hath this Title given him in sundry Respects. (1.) In that he hath faithfully declared the Will of the Father to Men, shewing what God hath required of them, and what is to be done by them in order to Salvation. (2.) He is made the faithful Witness, and he hath faithfully discharg'd the Work of our Redemption committed to him by the Father. He was faithful (saith the Apostle) *to him that appointed him.* Heb. 3. 2. That is, to God the Father, who entrusted him with the Work of redeeming lost Sinners, and he is faithful to Believers in discharging their Trust, and in fulfilling the Promises he hath made to them. *Heb. 10. 23.* *He is faithful that promised.* And in *John 1. 14.* He is said to be full of Grace and Truth. *He is the Way, the Truth and the Life.* John 14. 6. The Truth is in him, and he is in the Truth. He is the Truth, as it is opposite to Hypocrisie, to Error, and to Lying. He is the Truth essentially, as he is one with the Father, the God of Truth: He is so efficiently, as by him alone, the Truth is fully and effectually declared:

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He is so Substantially, in Opposition to the Types and Shadows of the Old Testament; *for in him dwells the Fulness of the Godhead bodily*: And he is so Subjectively, as his Person is the great Repository of all that Sacred Truth, that relates to the Saving Knowledge of the Blessed God, and as he is faithful in answering the Trust committed to him by God and Man. Now if these Assertions concerning Christ, be duly consider'd by us, we shall find no Cause to distrust his Faithfulness.

2. Consider Christ as God, and 'tis impossible that he should be unfaithful, that he should either neglect, or betray the Trust committed to him. As he is God, Truth is his very Essence, and therefore he can no more cease to be true, than he can cease to be God. An unfaithful God is a Contradiction *in Terminis*. 'Tis impossible for God to lye, saith the Apostle *Heb. 6. 18. That by two immutable Things, in which it was impossible for God to lye, we might have a strong Consolation, who have fled for Refuge to lay hold on the Hope set before us.* Heaven and Earth shall pass away, but not one Title of his Word, 'till all be fulfilled.

3. Consider that if Christ should be unfaithful to the regular Trust of Believers, he must necessarily violate the Trust committed to him by God the Father. For as Believers put themselves into the Hand of Christ, to be kept by him to Salvation: So the Father hath given them to Christ too, and expects that he should preserve them to his Heavenly Kingdom. Christ is entrusted both by God and Saints with the same Concernment, and consequently cannot falsifie his Trust to the latter, without doing the same to the former, and therefore we may be satisfy'd, that our regular Confidence in him shall never be disappointed.

4. The more difficult part of the Trust committed to him is already discharged, and what remains to be done, is much less than what has been; and therefore we may conclude that he who has been faithful in the greater, will not be false in the less. The Redemption of lost Man by Jesus Christ, consists of two Parts.

(1.) Of Impetration. And (2.) Of Application. That of Impetration is finished on the Cross; that of Application will not be compleated till the Consummation of the World.

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Consummation of all Things. The former could not be effected, but in a State of Humiliation; the latter is carried on by him, in a State of Exaltation and Redemption. As to Impetration, that was perform'd immediately by his own Person alone. He only trod the Wine-press of his Father's Wrath. His Soul was made an Offering for Sin. *When he had by himself purged our Sins,* (saith the Apostle) *he sat down on the right Hand of the Majesty on high.* Heb. 1. 3. But Redemption as to Application, he transacts by his Spirit, Now he is in a State of Glory, His Sufferings are now at an End, and there remains no more Sacrifice for Sin. But he is daily reaping the Fruit of his Labours, and receiving the Travel of his Soul; and therefore we may be assur'd, He will not be unfaithful to God, to himself, and to Believers, in neglecting to finish what he has so happily begun. And we may more easily be carry'd on in the Application of it, than it could be begun, and promoted in a Way of Impetration.

3. Christ cannot be unfaithful to the Trust he hath receiv'd from God, and from Believers: For if he should be so, he

he would lose the Benefit of all that he done and suffer'd for their Sakes. What he hath done, and what he hath endur'd, will be insignificant and fruitless, if he neglects the Application of it, or if the Concerns of such as believe in him, should finally miscarry. Christ as you have heard was God's Servant in the Work of Redemption, and God promised him a Reward for his Service, that his Labour should not be in vain, that he should not obey, and suffer, bleed and dye for nothing. The Father promised him, that he should *see of the Travel of his Soul, and be satisfy'd; that he should see his Seed, and the Pleasure of the Lord should prosper in his Hand.* Isa. 53. 10, 11. There is a particular Glory due to Christ, as he is the Saviour of Sinners. This the Father promised him as a Reward of his Sufferings; but he cannot claim it if his Services be not finished; and if any of those Souls should perish, that the Father hath given to him to redeem and save; If he should be unfaithful to his Trust, and not keep the Concerns of Believers safely to the Day of Judgment; the Pleasure of the Lord would not prosper in his Hand, and consequently

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quently he could not see of the Travel of his Soul and be satisfied: Yea, his Mediatory Crown and Kingdom, which depends upon the Execution of the Trust committed to him would be utterly lost. Has the blessed Jesus been made Flesh, and dwelt among us, has he labour'd and suffer'd been abased and obedient to the Death, to redeem a People unto God, and to purchase to himself a peculiar People zealous of good Works; and has he, in some measure, made Application of this Redemption to any of your Souls, and took the Charge of them upon himself, you may be sure, he will not lose the Honour of what he hath made by a future Unfaithfulness, or by the not performing what doth yet remain to be done for you, in order to your Passage to Eternal Glory. So much of the first Head, that the Faithfulness of Christ, yields sufficient Security to Believers, that he will keep them, and their Concerns safe to the Day of Judgment. I shall briefly mention two Arguments more to confirm this Doctrine.

2. Christ will keep Believers and their Concerns safe to the Day of Judgment,

ment, because of the intimate Union there is between himself and them. They are a part of himself, He is in them, and they are in him. He is the Root, and they are the Branches. He is the Foundation, and they are the Building. He is their Husband, and they are his Spouse. In a Word, He is their Head, and they are his Members, tho' not of his Natural, yet of his Mystical Body. The Blessed Spirit is the Bond of Union on Christ's part, a living Faith is the Bond of Union on their part. *Eph. 3. 17. That Christ may dwell in your Hearts by Faith.* Now, we may be sure, Christ will not lose any Thing of that, which is so intimately united to him. *Rom. 8. 1. There is no Condemnation to them that are in Christ Jesus, &c.* He lives for ever himself, and they being in him, must live also: Hence all true Saints are said to be preserved in Christ Jesus; Christ's Mystical Body can't be defective, as to one Member, one Joint, that doth belong to it. As he will not have a Monstrous, so not a mutilated Body in Heaven, *Father* (said he when on Earth,) *I will, that they also whom thou hast given me, may be with me where I am, that they may behold my Glory.*

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John 17. 24. From this intimate Union between Christ and Believers, there doth arise a Complication of Interests; they have a Title to him, to his Righteousness, his Satisfaction, his Blood, his Grace, Spirit, and Kingdom; and he hath a Propriety in them, and all that is theirs; they are his Jewels, his Treasures; his Heritage, given to him by the Father, as a Reward for his Service; and therefore we may be sure, he will preserve and keep them to his Heavenly Kingdom.

3. Christ will keep Believers and their Concerns safe to the Day of Judgment, because he ever lives to make Intercession for them. This is one of the Apostle's Arguments, which he often uses to confirm this Truth, Heb. 7. 25. *He is able to save them to the uttermost, that come unto God by him, seeing he ever liveth to make Intercession for them?* 'Tis as if the Apostle had said, Christ hath Fulness of Power, as Mediator, to preserve his People and their Concerns in Safety; but Suppose he had not Strength enough of his own for this purpose, yet if we consider, how he engages the Almighty Power of God the Father on his Side, that he is always interceding for

for Believers, and that the Father always hears his Prayers, and accepts his Intercession; we may be wholly assur'd of his Ability to fulfill his Trust, and that all who come to him shall be sav'd to the utmost. If Believers sin against God, they have a potent Advocate in the Court of Heaven to plead their Cause, and to compose the Differences that on that Account may arise, between God and them. 1 John 2. 1. *My little Children, these Things write I unto you, that ye sin not; and if any Man sin, we have an Advocate with the Father, Jesus Christ the righteous. In that solemn Prayer of Christ, recorded in John 17. which he made the Night before his Crucifixion, we find him, particularly, again and again, recommending the Preservation of his People to the Care of God. Ver. 11. And now I am no more in the World, but these are in the World, and I come to thee, Holy Father, keep through thine own Name, those whom thou hast given me, that they may be one as we are one. And again, Ver. 15. I pray not that thou shouldest take them out of the World, but that thou shouldest keep them from the evil. And as Christ pray'd for his People here upon Earth, so as*
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you have heard, he is always interceding for them in Heaven, and his Intercession is an infallible Ground of Security to them, that both their Persons and their spiritual Concerns shall be kept safe to the Day of Judgment. Many other Things might have been mention'd, to illustrate and confirm this Truth, but what hath been spoken is sufficient; and therefore I shall dismiss this Point, and pass to the fifth Doctrine.

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2 Tim. 1. Latter Part of Ver. 12.

----- *For I know whom I have believ'd,
and I am perswaded, &c.*

DOCT. V. *That a Believer's Perswasion, touching this Matter, that he hath made Christ his Trustee, and that both himself and his Concerns are safely kept in Christ's Hand, will give him a very comfortable Prospect of the Day of Judgment.*

You will find, that many of the primitive Saints had a reviving Apprehension of the last Day, the Fore-sight and the Fore-thought of it, had a wonderful Influence upon them.

1. It made them active and diligent in the Discharge of their Duty, in Order to a Preparation for it. They acted not from a mercenary Principle, nor from a Principle of Fear and Terror; but

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with admirable Delight and Love. The Consideration of the Love of God in Christ, to them, made them study what to render back again to him. *Psalms* 103. 1, 2. And a firm Perswasion of the Happiness they should receive at the last Day, made every Command of God easie to them, and caus'd them to run the Way of his Precepts with great Delight. *We are confident, I say, and willing rather to be absent from the Body, and to be present with the Lord. Wherefore we labour, that whether present or absent, we may be accepted of him.* 2 Cor. 5. 8, 9. The Comfortable Prospect he had of the other World, made him very active for God in this.

2. A Prospect of the great Day made the primitive Saints patient and courageous, faithful and joyful, in their greatest Sufferings here below. The believing *Hebrews* took joyfully the Spoiling of their Goods; as knowing that they had in Heaven a better, and a more enduring Substance. *Heb. 10. 34. For which cause we faint not (saith the Apostle Paul) but tho' our outward Man perish, yet the inward Man is renewed Day by Day.* Well, but what was the Cause they were so courageous in their Sufferings?

ings? This you have in the following Verse. *For our light Affliction, which is but for a Moment, worketh for us a far more exceeding and eternal Weight of Glory.* They had a delightful View of the Happiness of the other World, and this supported them wonderfully under the Troubles of this.

3. A comfortable Fore-sight of the Day of Judgment, made the primitive Christians to expect, and long for the Commencing of it. They could think of this great Day without Terror and Amazement. The Wicked can't reflect on it, without Horror and Astonishment, they wish that it may never come; but the Godly of old had such a View of it, in reference to their perfect Joy and Happiness, as that they earnestly long for the Approaches of it. *Titus*

2. 13. *Looking for that blessed Hope, and the glorious Appearing of the great God, and our Saviour Jesus Christ.* This great Day, which, to impenitent Sinners, is the Ground of inexpressible Anguish and Perplexity, was to them the Object of their greatest Hope; because they expected then to be put into the Possession of all the good that is needful, to make them fully and eternally blessed

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bleſſed. Seeing then (ſaith the Apoſtle Peter) that all theſe Things ſhall be diſſolv'd, what manner of Perſons ought we to be in all holy Converſation and Godlineſs ; looking for and haſtning to the Coming of the Day of God. 2 Pet. 3. 11, 12. They were ſo far from putting off this, that they looked for it, and ſo far from running from it, as that they haſten to it.

4. A comfortable Proſpect of this great Day, fill'd them with a reviving Hope concerning it. There were many of them persecuted and abuſed, reproach'd and trampled under Foot, but a Foreſight of the Day of Judgment fills them with reſreſhing Hopes of obtaining great and glorious Things at that Day. Tit. 1. 2. An Hypocrite may have Hope for a Time, but 'tis vain and perishing, becauſe it hath no firm Foundation to ſtand upon, the Hope of Hypocrites will periſh at laſt, Job 8. 13. Death, like a Beſom, ſweeps away all their Cobweb Hopes and Fancies. *The Wicked* (ſaith Solomon) *is driven away in his Wickedneſs, but the Righteous hath Hope in his Death.* Prov. 14. 32. They have a Chriſt in them, to whom, they are intimately united by Faith, who is the Foundation of their Hope of Eternal Glory.

5. And Lastly, A Comfortable Fore-sight of the Day of Judgment fill'd the primitive Christians with unspeakable Joy and Gladness. *By whom* (saith the Apostle, *i. e.* by Christ, *we have Access by Faith, into the Grace wherein we stand, and rejoyce in hope of the Glory of God.* Rom. 5. 2. *In whom* (saith St. Peter) *tho' now ye see him not, yet believing, ye rejoyce with Joy unspeakable, and full of Glory.* Hence they could glory in Tribulation, triumph in their Sufferings, and sing in the very Flames. A View of the Heavenly Glory, and of the Blessedness they shall enter upon at the Day of Judgment, took away the Sense of present Sufferings and fill'd them with unexpressible Delight and Pleasure. And what is record of the Saints of old, in reference to this Matter, doth in some measure belong to all the Saints: They have all a just Right to reflect upon that great Day, with a great deal of Comfort, and tho' some are in Heaviness for a Season, 'tis thro' the Prevalence of Unbelief, by which their future Happyness is hid, and veiled from their Eyes. But every Believer hath a sure, and a just Foundation for his Joy in God,

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God, in reference to the Day of Judgment. But whence is it, that Saints in all Ages of the World, have such a comfortable Prospect of the last Day? I answer, It is because they have made Christ their Trustee, in the Concerns of their Souls, relating to it, and they who have so done, and are perswaded that they have done it, may reflect upon the Day of Judgment, with a great deal of Satisfaction and Delight. For

(1.) Hereby they may be assur'd, that they shall hold on in the Way of Righteousness, unto the End, and never finally miscarry in their Journey heaven-ward. *Job. 17. 9. The righteous also shall hold on his Way, and he that hath clean Hands shall be stronger and stronger.* We must not think, that the Perseverance of the Saints, doth depend upon their own inherent Graces. For if *Adam* in Paradise, and many of the Angels, tho' they were made upright, and had a perfect Holiness put into their Natures did made Shipwrack of their Integrity, and rebelled against God: What do you think Saints on Earth, who are but imperfectly holy, would do, if left to themselves, their Progress in Holiness, Perseverance in Grace to the End, depends,

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depends upon their Union with Christ, and their having committed themselves and their Concerns to him, to be kept by him to the great Day. *My Sheep* (saith Christ) *are in my Hand, and none shall pluck them thence.* They have made Christ, their Trustee, and therefore, need not doubt of their Perseverance in Grace. The Father hath committed them to Christ, and they have committed themselves to him; and therefore, may lay Claim to all the Promises, and particularly to those that refer to their Establishment in Grace. God hath said, *I will write my Law in their Hearts, and put my Fear into their inward parts, and they shall not depart from me.* And they who are perswaded that they are in Christ, may say with the Apostle Paul, *I am perswaded, that neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of God, which is in Christ Jesus, our Lord.* Rom. 8. *latter end.* 'Tis true, many Saints have been afraid, that they should not hold out to the End, and have declar'd that they should, one Day or other, perish by the Hand of Sin and

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Satan; but then they were not perswaded that Christ was their Trustee, or that they had by a true saving Faith committed themselves unto him: For if they had believed this, they would not have fear'd the other. A Perswasion that Christ is our Trustee, will be attended with a Perswasion of our Stability in Grace; and the Consideration of our Perseverance in Grace will give us a comfortable Prospect of the Day of Judgment.

(2.) We may be assur'd, that we shall not be summon'd by Death to Judgment, till we are in some measure, fitted and prepared for it. If Christ be our Trustee, he will order all our Matters for us well, he will not suffer us to dye in our Sins, neither under the Guilt, nor Power of them: Then we may be assur'd, we shall go hence in the fittest Time, when it shall conduce mostly to the furtherance of God's Glory and our own Advantage.

Job 5. 26. *Thou shalt come to thy Grave in a full Age, like as a Shock of Corn, cometh in his Season.* Every Believer shall not only fill up the Time God hath appointed him, but he shall fill up the Time, that is necessary to fit him for Heaven. He shall dye in a full Age, when he is ripe for Glory, and 'till then he is

immortal, when Christ left the World, he told the Father, that he had finished the Work, he had given him to do. When St. Paul came to die, he could say, *I have fought the good Fight, I have kept the Faith, I have finish'd my Course.* 2 Tim. 4. 7. Wicked Men may be said to dye before their Time, Eccles. 7. 17. *Be not over much wicked, for why shouldest thou dye before thy Time.* No Man can dye before his appointed Time, but he may dye sooner than he himself expected; he may not live to the Extent of the Course of Nature, yea, he may dye, before he be prepar'd for it, which is the sad Condition of all such, as live and dye in a State of Sin. But every true Believer shall finish the Work God hath given him to do, e're he be dissolved. He shall not be call'd out of this World, till he be ready for the other, for his Times are in the Hand of him, who is his Trustee in the Matters of his Salvation, and if he be prepared for Death, and Judgment, he need not fear them, yea, he may behold them with Delight and Pleasure. This Consideration made the Apostle Paul, to triumph in the Views of Death, and to say, *Henceforth there is laid up for me a Crown of Righteousness, which*
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the Lord, the righteous Judge, will give me in that Day.

3. If Christ be our Trustee, and our Concerns are in his Hands, we may be assur'd of a glorious Resurrection to Eternal Life. They who have believ'd in Christ, have the Lord for their God; and they who have the Lord for their God, shall be rais'd out of the Dust at the last Day: *For (saith our Saviour) he is not the God of the dead, but of the living.* Matth. 22. 32. Christ's Resurrection from the Grave, is an infallible Demonstration of the happy Resurrection of all such as are united to him. 1 Thes. 4. 14. *For if we believe that Jesus died, and rose again, even so them also which sleep in Jesus, shall God bring with him.* When Christ descends from Heaven, the Spirits of all the Just Men and Women made perfect, will descend with him, and be re-united to their former Bodies, after they are pass'd under a gracious Change; and *When this Corruptible shall have put on Incorruption, and this Mortal shall have put on Immortality, then shall be brought to pass the Saying that is written, Death is swallowed up in Victory.* Christ's Resurrection makes theirs certain and necessary, who are in him by Faith, for otherwise he would be:

be an Head without a Body, which notes a great Absurdity, and therefore, he hath said, That all his Members shall be with him, to behold and share with him in his Glory. Christ's Death is the Meritorious Cause of our Resurrection, and his Resurrection is the Exemplary Cause of ours, if we believe in him. *Our Conversation is in Heaven* (saith the Apostle) *from whence we look for the Saviour the Lord Jesus Christ, who shall change our vile Body, that it may be fashioned like unto his glorious Body.* Phil. 3. 20, 21. Hence Christ is call'd the *Beginning*, and the *First-born from the Dead.* Col. 1. 18. He is call'd the *Beginning*, to shew that he is the meritorious and efficient Cause of the Resurrection of the just; and is call'd the *First-born from the dead*, to denote that his Resurrection is the great Exemplar of the Saints hereafter. Under the Law the First-born did represent all the other Children, and by the Ransom paid for him, all the rest of the Children were discharg'd and freed. Christ is call'd also, *The First-Fruits of them that sleep.* 1 Cor. 15. 20. Now under the *Mosaical Dispensation*, by the Consecration of the First Fruits, all the Corn that stood upon the Ground

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unreap'd was consecrated too. 'Tis true, the Wicked shall be likewise raised at the Day of Judgment; but there will be a great Difference between the Resurrection of them and that of Saints; the former will be raised by Christ's Power, but the latter by the Virtue of his Merit, and of their Union with him; the former rise to be punished, but the latter to be recompenced and blessed. Christ in his Resurrection acted as a Common Person, as the Representative of all his Members, and therefore, when he rose from the dead, they did all virtually rise in him, Eph. 2. 6. *And hath raised us up together, and made us sit together in heavenly Places in Christ Jesus.* We are already rais'd in Christ as our Head, and as our Representative, and do even now, sit in Heaven in Christ, who, as our Fore-runner, has taken Possession of it for us. Oh! what a blessed Prospect may Believers have of the last Day, who shall then obtain a most glorious Resurrection, as they already have a Pledge thereof in the Resurrection of Christ, their blessed Head and faithful Trustee.

4 If Christ be our Trustee, we may have a comfortable Prospect of the great Day, because thereby we are assured, that

he who then will be our Judge, will be also our special and peculiar Friend. Christ is to be the universal Judge of quick and dead at the last Day. All must stand before the Judgment-Seat of Christ, and receive the final Sentence from his Mouth. Now, Believers, by committing their Trust to him, make him their best and surest Friend. *John 15. 15. Henceforth, I call you not Servants, for the Servant knoweth not what his Lord doth, but I have called you Friends.* And the Friendship Christ bears to such as trust in him is permanent, and cannot be extinguished. *Having loved his own, he loved them to the end; or rather without end.* Oh! Then with what Comfort may we think of the Day of Judgment. If we put our Concerns into Christ's Hands, then we may know, that our Trustee will be our Judge, and our Judge our Cordial Friend. We have no Reason to be afraid of being judg'd by him, who is our Eternal Friend, and hath already given such ample Demonstration of it, by laying down his Life to save us, and by putting on us his Righteousness to cover us.

5. If Christ be our Trustee, we may have a comfortable Prospect of the Day

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Day of Judgment; because hereby we are assur'd, that we shall stand in the Judgment; and be openly acquitted, and discharged at that Day. 'Tis not agreed, among Divines, whether there shall be any Accusation, or Indictment brought in, against the Saints, at the General Judgment; or, whether there shall then be any mention made, of the Sins they have committed; but this we may be confident of, that whatever Charge be prefer'd against them, it shall not prevail against them. *Rom. 8. 33, 34. Who shall lay any thing to the Charge of God's Elect? It is God that justifies. Who is he that condemneth? It is Christ that died? yea, rather that is risen again, who is even at the right Hand of God, who also maketh Intercession for us.* Here are many strong, and weighty Arguments produc'd by the Apostle, to prove, that *There is no Condemnation to them, that are in Christ Jesus, by a sound and living Faith.* They cannot be condemn'd, because God the Judge of all will justify them; because Christ the Redeemer hath laid down his Life to save them; because he that died for their Redemption, is risen again, and ever lives to look after the Application of the Benefits of

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of his Death to them. He is also invested with Power and Glory, and can accomplish what he designs for them. And as he is to be their Judge, so he will also be their Advocate to plead their Cause, and to answer every Accusation that may be framed against them. And if this be their Case, well may we say, O happy, happy Believers, what a blessed Condition are you in, and what a comfortable Prospect may you have of the Day of Judgment.

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----- *For I know whom I have believ'd,
and am perswaded, &c.*

DOCT. VI. *That 'tis possible that
a true Believer, may attain to
a full Persuasion in himself, that he
hath made Christ his Trustee, in the
Concerns of his Soul, relating to the
Day of Judgment.*

To make Christ our Trustee, and to know that we have done it, are two distinct Things, that do not always go together. Every true Believer makes Christ his Trustee, but every true Believer is not fully perswaded that he hath so done. Many are afraid that they never truly believ'd in Christ, never received him, nor gave themselves up unto him in Sincerity and Truth; but whatever Darkneses and Doubts

Doubts Believers may pass under for the present, yet 'tis possible for them, to attain to an Assurance in this Matter, that Christ is their Trustee, in the Concerns of their Souls, relating to the great Day.

(1.) That the Holy Scriptures do plainly assert and declare it, they are the Words of that infinitely true God, who cannot lye, and they ought to be the Rule of our Faith and Practice, without which, we can never obtain right Conceptions of God, nor manifest suitable Obedience to him. The Scriptures speak of the *Riches of the full Assurance of Understanding*. Col. 2. 2. and the Apostle affirms concerning the *Thessalonians*, that *the Gospel came not to them in Words only, but also in Power, and in the Holy Ghost, and in much Assurance*. The Apostle Paul doth positively assert, that the Things given us of God may be known by us; If we have Grace, we may know that we have it. 1 Cor. 2. 12. *Now we have received (saith the Apostle) not the Spirit of the Word, but the Spirit which is of God, that we may know the Things that are freely given us of God*. Faith is the Gift of God, An Ability and a Heart to commit our Con-

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cerns to Christ, is from the Lord, and 'tis the Offer of his free and undeserved Grace, and consequently may be known by us.

(2.) God hath commanded all Believers, to labour to obtain this full Perswasion I am speaking of; and therefore 'tis attainable. God doth not, in the Gospel, put Men upon Impossibilities. He that gave them the Power to believe in Christ, can also give them the Light and Grace, that is necessary to know it. God would not have us to rest satisfy'd with the bare Act of Believing, but to press after a comfortable Reflection on it; yea, to get an Assurance that we are true Believers.

2 Pet. 8. 10, 11. Give all Diligence, to make your Calling, and your Election sure, for if ye do these Things, ye shall never fall, For an Entrance shall be ministred unto you abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ. (1.)

Here is a Duty enjoyned, and this is to be diligent. (2.) Here is the Object of this Diligence, the Matter we are to be employ'd about; and this is to make our Calling and our Election sure: Sure, not in Respect of God, for his Knowledge is infinite, eternal, and infallible,

infallible, and we can add nothing to his unerring Wisdom, and Knowledge; but sure, in respect of our selves, that we may have a satisfactory Assurance of them. (3.) We may here observe the Order, in which these glorious Benefits are express'd. First, Calling, and then Election. For tho' Election, in reference to God, precedes Vocation, and this latter is the Consequent of the former; yet in our Endeavour after the Knowledge of our selves, and our Interest in these Mercies; we are first to consider our Vocation, and so to ascend from the Work of Grace in our Hearts to the Working of Grace in God's Heart; for our Love to him is a Reflection of his Love on us. (4.) And Lastly, There are two excellent Motives made use of to enforce this Precept on us: *viz.*

1. Because Assurance is a notable Preservative from Apostacy; If ye do these Things ye shall never fall.
2. Because the assured Christian shall have a joyful and triumphant Passage from Time to Eternity: So an Entrance shall be ministred to you abundantly into the everlasting Kingdom of Jesus Christ.

A like Exhortation to this I have mentioned, you have *Heb. 6. 11.* And we

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desire that every one of you do shew the same Diligence, to the full Assurance of Hope to the End. The Blessings here recommended to our Endeavour are not only Hope, but an Assurance of Hope, yea, a full Assurance of Hope; and all this to the End: And in Order to the obtaining it; a diligent Use of the Means God hath instituted, is prescribed. I shall mention but one Scripture more upon this Head, and this you may find recorded, Heb. 10. 22. Let us draw near with a true Heart, in full Assurance of Faith, having our Hearts sprinkled from an evil Conscience, and our Bodies washed with pure Water. That'tis our Duty to draw nigh to God in all his Ordinances, in the Exercise of Faith, is an unquestionable Truth, because Without Faith 'tis impossible to please God, For whatever is not of Faith is Sin: But yet this is not an Entertainment sufficient for us, we should be pressing further and further, and not rest till we are enabled to come to God, not only in Faith, but in the full Assurance of it; not only with the direct Acts, but with the reflex Acts of Faith. Now if God has commanded us to get the Faith of Assurance, and
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hath enforced his Commands with Promises and Directions, we may rationally conclude this sixth Doctrine, that 'Tis possible, that a true Believer may arrive to a full Perswasion in himself, that he hath made Christ his Trustee, in the Concerns of his Soul, relating to the Day of Judgment. The Thing is attainable, how much soever many Believers may seem to come short of it.

(3.) We have many Instances in Scripture, of Persons that did attain to a full Perswasion, that Jesus Christ was their Trustee in the Concerns of their Soul, and may very well argue *ab esse ad posse*, it hath been obtain'd, and therefore may be. Job could say, *I know that my Redeemer liveth, and in my Flesh I shall see God.* Job 19. 25, 26. David declared, *God hath made with me an everlasting Covenant, ordered in all Things and sure.* And also, *My Flesh, and my Heart faileth, but God is the strength of my Heart, and my portion for ever.* Psal. 73. 26. *My Beloved is mine* (said the Spouse) *and I am his*; Cant. 2. 16. Thomas, that was so full of Unbelief touching Christ's Resurrection for a Time, did afterwards cry out, and say, *My Lord, my God.* John 20. 28. Peter in John's Gospel, there appealed to Christ concerning the

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the Sincerity of his Love to him; *John* 21. 17. *Lord, (saith he) Thou knowest all Things, thou knowest that I love thee.* To the same purpose saith *St. Paul*, 2 *Cor.* 5. 1. *For we know, that if our Earthly House of this Tabernacle were dissolved, we have a Building of God, an House not made with Hands, eternal in the Heavens.* And in my Text, he saith, *That he was perswaded, that Christ was able to keep that which he had committed to him to that Day;* and consequently he must be perswaded also, that he had committed a Trust to him, for the former doth necessarily imply the latter. Hereby know we (saith the Apostle *John*) that we dwell in him, and he in us, because he hath given us of his Spirit. 1 *John* 4. 13. With what Joy, did the believing *Hebrews* suffer the Loss of all their outward Interests, because they knew, that they had in *Heaven*, a better, and a more enduring Substance. *Heb.* 10. 34. With what Courage and Cheerfulness, did many of the *Martyrs* lay down their Lives for Christ, because they were assur'd of a Glorious Resurrection to eternal Life. *Heb.* 11. 35. You see, multitudes have attain'd to this Plerophory, or full Assurance of Faith, and therefore, 'tis possible

ble, that we also may obtain it, if we seek it in God's appointed Way.

(4.) If this Perswasion, that Christ is our Trustee may not be obtain'd, then several Duties God hath required would be unprofitable or impossible. For,

1. To what End doth God bid us to examine our selves, if our State and Condition cannot be discerned thereby: Why should we be commanded to search our Hearts and to try our Ways, if they are altogether unsearchable, or if after all our diligent Enquiries, we are as far from knowing them as we were before? Doth God do this to mock with us, or put us upon vain and fruitless Undertakings, when he bids us to prove our selves, and to examine our Faith, that we may know, whether Jesus Christ be in us the Hope of Eternal Glory, 2. Cor.

13. 5. *Examine your selves, whether ye be in the Faith, prove your own selves; know ye not your selves, how that Jesus Christ is in you, except ye be Reprobates.*

2. God hath commanded us to give him Thanks, and bless him for spiritual and saving Blessings; For the Blood of Christ to justify us, and

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Are we redeemed from Sin and Hell,
and brought into a State of Salvation
with Christ, and Peace with God ; we
should shew forth the Virtues and the
Praises of him, who hath called us out
of Darkness into his marvellous Light.
Col. 1. 12, 13. *Giving Thanks unto the Fa-
ther, which hath made us meet to be Par-
takers of the Inheritance of the Saints in
Light: Who hath deliver'd us from the Power
of Darkness, and hath translated us into the
Kingdom of his dear Son.* But how can
we bless God for these Inestimable
Blessings, if we may not arrive to a
satisfactory Knowledge of our Interest
in them ? Can we adore and magnifie
God, for Mercies that we have no
Propriety in, or at least, are ignorant
whether we have them or no ? This
would be to trifle with the Almighty,
and to take his Reverend Name into
our Lips in vain. Many carnal People
in their Prayers, will bless God for E-
lection, Vocation, Justification, and
the like ; but know nothing what
these Blessings signify, or at least are
wholly ignorant, that they have any
Title to them. This is an Offering
to God the Sacrifice of Fools, whereas

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we ought to praise him, as well as pray to him with Understanding and Judgment, and with Sincerity, and Truth: And therefore, seeing God hath made it the Duty of every True Believer, to thank, and adore him, for the Grace that he hath bestowed upon them, and for the Interest they have in such an All-sufficient Saviour as *Jesus Christ* is; It necessarily follows, that they may arrive to a certain Knowledge of their State and Condition, in reference to these Things.

3. We are commanded to joy in God, and to rejoice in Hopes of the Future Glory. But how is it possible to discharge this Duty, if we are altogether at Uncertainties, concerning our Present and Future State, in reference to Spiritual and Eternal Things. That 'tis our Duty to rejoice in God, appears from the Command of God, expressed in a great many Scriptures. Phil. 4. 4. *Rejoice in the Lord always, and again I say Rejoice. We rejoice, (saith the Apostle Paul,) in our Lord Jesus Christ, having received the Atonement.*

The Reception of the Atonement was the Ground of his Rejoicing, and the

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the Knowledge that he had of his Receiving it, disposed and inclined him to this Holy Joy in God. 'Tis not possible, that we should be glad in the Lord, without some appropriating Views of him. If I have no Persuasion of my Interest in the Love and Care of Christ, of my Propriety in his Righteousness, Grace, Spirit and Promise, but rather look upon him, as an Angry and Avenging Judge, I cannot possibly take up my Delight, and Acquiescence in him. The Church of old resolv'd, *Tho' the Fig-Tree did not blossom, and the Labour of the Olive did fail, that she would rejoice in the Lord; but then she knew him to be the God of her Salvation.* Hab. 3. 18. The Spiritual Gladness that possessed the Heart of David, was the Effect of the *Lifting up of the Light of God's Countenance upon his Soul*, was the Product of his Knowledge of his Interest in the Love and Favour of God. Psalm 4. 6, 7.

(5.) One End of God in committing his Word to Writing, and in expressing therein so many Marks, and Characters of a State of Grace, is,

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that

that we may arrive to an Assurance, touching our Spiritual State and Condition. There are indeed many Reasons, why God would have his Will and Pleasure written. He would have it written, that it might be a standing Rule of Faith and Practice, that it might serve for Conviction and Conversion, for Admonition and Re-proof, that it might encourage, console, and direct, as Occasion offers: But this is not the whole Design thereof, God is pleas'd thereby, to lead Believers into an Acquaintance with their Spiritual State and Condition. 1 John 5. 13. *These Things have I written unto you, that believe on the Name of the Son of God, that ye may know that ye have Eternal Life. &c.* He wrote this Epistle, not only to excite us to labour for a Title to Eternal Happiness, not only to direct us how we may obtain it; but also to shew us, how we may know, that we have obtained it. Hence we find so many Marks of a gracious State in it; 1 John 2. 3. *Hereby we know that we know him, if we keep his Commandments. See 1 John 3. 14. We know that we have passed from Death unto Life, because we*
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love the Brethren, &c. Again 1. John 4. 13. *Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.* Now, I pray you, to what End did the Apostle John lay down these Signs of a State of Grace? And how cou'd the Apostle, and others at that Time know, that they were in the Love and Favour of God, by reflecting upon these Characters; if an Assurance or certain Knowledge of this Matter, be not, as the *Papists* say, attainable in this Life.

(6.) One great Office of the Spirit of God, is to seal up Believers to the Day of Redemption, to assure them that Christ is theirs, and that he will keep them by his mighty Power, thro' Faith unto Salvation.

When Christ was leaving the World, he promis'd to send the Comforter to supply his Room, to convince them of Sin, Righteousness, and Judgment, to work in them Faith in Christ, and then to perswade them, that they are united to Christ by Faith. 1. Cor. 2. 12. *We have received the Spirit of God, that we might know the Things that are freely given us of God.* The Blessed Spirit sheds abroad the

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Love of God sometimes in the Heart of True Believers. Hence we read of the Witnessings of the Spirit. *Rom. 8. 16. The Spirit it self beareth Witness with our Spirits, that we are the Children of God.* The Witness of our own Spirit alone, will give us but little Satisfaction, without the concurring Testimony of the Spirit of God, in reference to these Things; but by the Joint Testimony of them both, we may attain to a full Assurance, of the Love of God to us in Jesus Christ. Sometimes we read also of the Sealings of God's Spirit; *Eph. 4. 30. Grieve not the Spirit of God, whereby ye are seal'd to the Day of Redemption.* Two Things among us go by the Name of a Seal, viz. (1.) The Signet that makes the Impression. (2.) The Impression that is made by the Signet. By Sealing there, is an Imparting of the Image of the Signet, to that which is seal'd. Now Two Things may be signify'd by the Spirit's Sealing us. (1.) An Instamping upon us the Likeness of God in Knowledge, Righteousness and Holiness, or a making us Partakers of a Divine Nature; but the Sealing here intended, is

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is in Order of Nature, a Work of Faith and Sanctification: And therefore, (2.) It signifies the Spirit's Testifying to us, that we are in a justified and pardon'd State. God do's not seal us by his Spirit, that he may know us that we are his; but that we might know that he is ours, and depend upon him, and rejoice in him as such.

So that upon a due Consideration of what has been said, we may safely conclude, whatever ~~the Papists~~ say to the contrary, that we may attain to a full Perswasion in our selves, that Christ is our Trustee in the Concerns of our Souls, relating to the Great Day.

A P P L I C A T I O N

I shall now conclude my whole Discourse upon this Text, with a few Reflections by way of Application, on those Doctrinal Truths already delivered.

Does a True Believer make Christ his Trustee in the Concerns of his Soul? Then learn hence,

Use 1. That all they who do not put the Concerns of their Souls into Christ's Hands, are no True Believers: The very Essence of true justifying Faith, consists in the Reception of Christ, as our Lord and Saviour, or in the resting, and depending upon him alone, for Life and Salvation: So that they, who do not see their absolute Need of Christ, in Order to a Deliverance from Sin and Hell, and Obtaining of Grace and Glory, are yet in their Sins. They who will be their own Saviours, and manage their Spiritual Concerns themselves, in their own Wisdom, and Strength, set up their own Righteousness, as the *Jews* did, in Opposition to the Righteousness of God, and consequently will meet with the same final Disappointment of their Hopes, as they did. They who do not look to Christ, for Righteousness and Strength, but depend upon some imaginary Righteousness of their own, do but put Confidence in the Flesh, and build their Hopes of Heaven upon a sandy Bottom, and without Repentance,

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Repentance, have an Eternity of Misery to bewail their Folly in.

Use 2. It concerns us all, seriously to examine, whether we have made Christ our Trustee in the Matters of our Souls: We can never be safe, but are in a perishing, and a damning State, 'till this be done; we cannot keep our Selves, nor is it in the Power of any Creature, or Creatures to keep us; but the Strength of Sin within us, and the Influence of Satan without us, will undoubtedly ruine us, if we are not under the Guardianship of Jesus Christ; and therefore, we should be often calling our selves to an Account, in Reference to this Affair, if we have any Value for the Safety, and for the Peace and Comfort of our Souls. Now if you have made Christ your Trustee, then,

1. You do highly esteem and value your Souls, you have a due Conviction of their Worth and Excellency, that it will profit you nothing to gain the whole World, and lose your Souls. Then you are more concern'd for the Salvation of your Souls, than for the Preservation of your Bodies,

That which Men do principally value, they are most studious to preserve; Men will lay up their Gold and Silver, their Jewels, and their Treasure as safe as possible, and if they cannot keep them themselves, or find it needful for their Advantage, to put them into other Hands, they will take Care whom they trust with them; that they be such, as may be depended on for their Fidelity and Ability. Now if you have committed your Souls, and their Concerns to Christ, 'tis an Argument that you do know the Worth of him; and if you know the Worth of him, you cannot, you will not trust them in any other Hands but his.

2. If Christ be your Trustee, you have been sensible of your utter Insufficiency to keep your selves. Men will never look out after a Saviour, whilst they think they can save themselves, nor enquire for a Guardian, whilst they imagine, that they can defend and keep themselves. Persons must be knockt off from all Confidence in the Flesh, and be brought to a Despair of finding Security in any Thing below Christ,
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e're they will adventure themselves, and their Concerns upon him. Whilst the *Laodiceans* had an high Opinion of their own Sufficiency, and thought that they were rich and full, and had Need of nothing, they made no Application to Jesus Christ, but continued in their unregenerate State, being wretched, and miserable, poor, and blind, and naked. *Rev. 3. 17.* I have often wonder'd, how Men that have such daily Instances of their own Imperfections and Weakness, and of the Strength and Prevalence of their their habitual Lusts, shou'd cry up the Power of Nature so much, and pretend to an Ability in themselves, to yield to God a pleasing Obedience, and set up their own Righteousness for Justification, in Opposition to the Righteousness of Jesus Christ. I say, I have often wondred at these Things, 'till I considered those Words of the Apostle, *Rom. 7. 9, For I was alive without the Law once, but when the Commandment came, Sin reviv'd, and I dy'd.* The Reason why Men are conceited of themselves, and of their own Righteousness is, because they never felt the Weight of Sin upon their Consciences.

sciences. They never had a true Prospect of the Law of God, in Reference to the Strictness of its Commands, and the Severity of its Threatnings. Had the Wheel of the Law gone over them, had they seen the Evil Nature, and the dreadful Desert of all Sin, together with the Corruption of their own Nature and Life; and in a Word, Had the Arrows, the Terrors of the Almighty enter'd into their Souls, and deeply distressed and wounded them, then, they wou'd soon have discover'd the Insufficiency of all their own Performances, to give them Relief and Comfort. Then the Offer of a Saviour, and of a Righteousness better than their own, would be very acceptable to them. If you were never yet convinc'd of Sin, as of the greatest Evil, never saw your lost and miserable Condition by Sin, and were never sensible of your absolute Need of the Righteousness of Christ, to justify and save you; you may be assur'd, that the Concerns of your Souls, were never committed by you to Christ, but you are yet in a Graceless and Christless State.

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3. If you have made Christ your Trustee, then he is exceeding precious in your Esteem: He is the most valuable Good, the most desirable Person in your Eye; then you can say with the Psalmist, *Whom have I in Heaven but thee, and there is none upon Earth, I desire besides thee.* Psalm 73. 25. Then you will say with the Spouse, that Christ is the *Chiefest of Ten Thousands*, that he is an Object altogether lovely. To you which believe, saith the Apostle Peter, *Christ is precious*; but to the disobedient, and unbelieving, who see no Beauty nor Comeliness in him, why, they should desire him; He is a *Stone of stumbling, and a Rock of Offence*, 1 Pet. 2, 7 8. You wou'd never have repos'd so great a Trust in his Hands, as your Immortal Souls, and their Eternal Concerns, if you had not entertain'd an high Opinion of his Excellency.

4. If you have made Christ your Trustee, you would be faithful to the Trust that he hath committed to you. There is a Mutual and Reciprocal Trust between Christ and Believers, they trust him with their Persons, their Souls, and their Bodies, and all their

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their Concernments. And he trusts them with his Truth, and with his Word, his Ordinances, and his Worship. He trusts them with his Name and Glory in the World; together with many valuable Gifts, and Privileges, to be improv'd to the End for which he gave them. Examine, then, I beseech you, how you deal with the Blessed Jesus, Are you faithful to the Trust, which he hath placed in you? Do you study to do the Things which please him? Do you love the Word of Christ above Gold and Silver? Do you prize, and improve his good Institutions and Appointments? Do you earnestly contend for the Faith once deliver'd to the Saints? Are you zealous for the Name, and Glory of Christ? In a Word, are you wholly devoted to his Service, labouring to be conformable to his Will in all Things? Then may you be satisfied, that your Concerns are lodg'd in the Hands of Christ, and that he will faithfully preserve, and keep them.

Use 3. This may serve as a Rebuke to Two Sorts of Persons.

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1. To such as trust in Christ in an irregular, and unscriptural Way and Manner. Many Persons will say, that they do believe in Christ, and hope to be sav'd by his Merits, who yet are really Enemies to him in their Minds, and Rebels against him in their Works. They do not trust Christ in a Way of Duty, but in a Way of Sin: They hope to be sav'd in their Sins, and do not endeavour to be deliver'd, and sav'd from them. Many will commit their Concerns to Christ, so that he shall do all, and they will do nothing at all, contrary to the express Counsel of God in Scripture, *1 Pet. 4. 19. Wherefore let them that suffer according to the Will of God, commit the Keeping of their Souls to him in well doing as unto a faithful Creator.* Your Committing them to Christ, that he may keep them, will not excuse you from the Use of all necessary Diligence to keep your Selves. You must be found in the Way of your Duty, whilst you trust in Christ for Assistance, Acceptance, and Perseverance.

2. Here

2. Here is Rebuke to such who after they have committed their Concerns to Christ, do often attempt by Unbelief to take them out of his Hands; as ev'ry Act of True Faith in Christ, is a putting our Affairs into his Hands; so every Act of Unbelief, is an Attempt to take them out again. Every Time you doubt of Christ's Ability, or Willingness to save you, every Time that you are apt to censure his Faithfulness and Goodness, with the Psalmist of Old, *Psalm* 77. 8, 9. And to conclude rashly against your Selves, that your Condition is remediless, and that your Souls are lost and undone for ever. You do virtually declare that Christ is not your Trustee and Guardian. If you have committed your Concerns to Christ, what are you afraid of? Why so full of Distrust and Unbelief? 'Tis a Reflection on the Ability or Faithfulness of your Guardian, when you are so much dissatisfy'd, and so full of anxious Doubts and Fears, in Reference to those Concerns that you have put into his Hands: 'Tis true, they who have once sincerely

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ly committed themselves, and their Concerns to Christ, shall never actually, and really renounce their Trust, and take their Affairs out of his Hands again, *The Foundation of God standeth sure; the Lord knoweth who are his.* 2 Tim. 2. 19. But yet every Act of Unbelief makes an Attempt this Way, has a Tendency to effect it, and would readily do it, did not the Grace and Faithfulness of Christ prevent it.

Use 4. Are our Concerns safe in Christ's Hands, then we may encourage our selves in him, under all the Oppositions that are made against them. Whilst we are in this World, we are compassed about with many Powerful Enemies, that are always seeking to destroy us, and threaten us with the greatest Dangers. There is a Powerful Traitor within the Walls, and a Bloody Enemy without. The Flesh, the World, and the Devil unite their Policy and Power against us. The World will assault us, both by Smiles and Frowns, the Devil is an Indefatigable Adversary, that will never suffer us to rest, but is perpetually playing one Engine

gine, or another against us. If he can't conquer them by Violence, he will attempt it by Craft, and to favour his Attempts, we have an Enemy in our Breast, *In-dwelling Sin*, that will be apt to open the Gates, and betray us into his Hands. Such is the Opposition, that is on all Sides made against us, and our Inability to resist it, that if God should leave us to our selves, we must unavoidably perish. But tho' we are weak in our selves, there is Strength enough in Christ, and he hath promis'd, that his *Grace shall be sufficient for us, and that his Strength shall be perfected in our Weakness.* 1 Cor. 12. 9. And therefore we ought, when we are buffeted by Satan, and assaulted by Corruption, to fly to the Captain of our Salvation, in whom are hid all the Treasures of Wisdom and Grace. He can subdue our Iniquities for us, he can tread down Satan under our Feet, and make us more than Conquerors over all our Spiritual Enemies, and therefore on him alone, in all our Conflicts, should we **fiducially depend and rest.**

Use 5. Will a Perswasion, that Christ is our Trustee, give us a comfortable

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comfortable Prospect of the Day of Judgment? Then learn hence; The Reason why so many are afraid of Death and Judgment: 'Tis either from the Want of Faith, or from the Weakness of it; 'tis because they have not made Christ their Trustee, or if they have, they have no satisfactory Knowledge of it.

1. The Fear of Death and Judgment do arise from the Want of Faith: 'Tis not possible for Persons in a State of Sin and Unbelief, to look with Comfort into the World. 'Tis true, some Men blinded with Error, or besotted by Sin; may fancy their Condition to be safe, and dye with a Belief of their Future Happiness, and upon that Account, be in a great Measure void of Fear; but alas! those Men are only in a Golden Dream, for a little while, 'till they awake in Hell, and then they see their Misery when 'tis remediless. Were but the Eyes of Sinners open, to see their sad and sinful State, that the Law of God condemns them, that the Justice of God is against them, and his Wrath every Moment ready to fall upon them, with what
Horror

Horror and Amazement would they think of a dying Hour. Did Men but consider, what a Terrible Day the Day of Judgment will be, to all that are out of Christ, that have no Faith in, nor Union with the only Saviour; and were they also sensible, of the Carnal and Sinful State that they are in, being without God, and without Christ in the World, and having no Friend, no Advocate in Heaven to plead their Cause; I say, did they but consider these Things, Terror and Astonishment would even swallow them up. We need not wonder, to see guilty Malefactors, unbelieving Sinners afraid to meet their Judge, but we may justly wonder, that they think of it, and dread it so little as they do.

2. The Fear of Death and Judgment, do's often arise from the Weakness of Faith. Many do believe in Christ sincerely, and by Faith put their Concerns into his Hands, but yet do not know that they have done it. They have Faith enough to let Christ into their Hearts, to receive him upon Gospel Terms, and to make him their Trustee in the Concerns

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Concerns of their Souls ; but they have not Faith enough to see what they have done, and to reap the Comfort of it. They want that believing Perswasion, the Apostle speaks of in my Text, that their Souls are in Christ's Hands, and shall be safely kept by him to the Great Day, and this fills them with doleful Perplexities and Fears. The Thoughts of Death are terrible to them, and they quake and tremble, when they think of the Day of Judgment, because they apprehend not the Safety of their Condition, and they can't thro' Unbelief read the Evidences of their Title to Eternal Life. *Why are ye so fearful (said Christ) O ye of little Faith.* Mat. 8. 26. The Strength of slavish Fears, is an Argument of the Weakness of saving Faith, but they are not always an Argument of the Nullity of it.

Use 6. Is it possible, that a True Believer may arrive to a full Perswasion, that he hath made Christ his Trustee in the Concerns of his Soul, relating to the great Day ; then this shou'd stir us up to the greatest Diligence, that we may obtain it. 'Tis

a Mercy that is attainable, the Advantages of it are very great, and the Want of it is attended with many Disadvantages, and most commonly, the Reason why many Christians come short of it, is owing to their own Sloth and Negligence: 'Tis true, 'tis God's Prerogative to create Light and Darkness, to produce Peace and Trouble, as pleaseth him; but 'tis commonly our Sins, that do rob us of the Favour of God, and that do cause him to hide his Face from us. Did we keep more close to God in the Way of Duty, he wou'd keep more close to us, in the Manifestations of his Grace and Mercy. How can you read in Scripture, of the Glorious Attainments of others, in Reference to this Perswasion, and not press after it with Diligence, and Earnestness your selves. An Assurance that Christ is your Trustee, will fortify your Hearts, and strengthen your Hands in the Work of Christ. This will make you joyful in Tribulation, active in Obedience, and patient in Suffering; this will fill you with Joy unspeakable, and full of Glory, and cause you to serve the Lord the Residue of your Time with Cheerfulness

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fulness and Gladness, with Peace and Quietness; as knowing, that *your Labour shall not be in vain in the Lord.* Many are deceived, and think, that they do believe in Christ, when there is no such Matter, and others tho' they believe in Christ, are ignorant of it, and consequently lose the Comfort of it for a Time. 'Tis therefore our Interest, and our Wisdom, with St. Paul, to leave the Things that are behind, and to press forward to the Things that are before us. Phil. 3. 13. To give all Diligence to make our Calling and our Election sure, that we may be able each of us to say, in the Words of my Text, *I know in whom I have believ'd, and am perswaded, that he is able to keep that which I have committed to him against that Day.*

F I N I S.



